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Of the United Presbyterian Church

January, 1949

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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
Eastview Drive, R. F. D. 3
Allison Park, Pa.

Send Subscriptions and Business Correspondence to
MRS. RALPH H. ARNOLD, Treasurer
525 Mifflin Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. PAUL MILLER, Gujranwala, Pakistan and India
MRS. J. W. SKELLIE, Assiut, Egypt
MRS. RIED F. SHIELDS, Khartoum, The North Sudan
MISS JEAN MAXWELL, M.N., The South Sudan
MRS. RUTH L. WALKER, Addis Ababa, Ethiopia

Editor Emeritus: MRS. JOHN P. WHITE, 171 Clearview Avenue, Pittsburgh 5, Pa.

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The New Year, 1949

1949 — A Gift

Here's a clean year,
A white year.
Reach your hand
and take it.

You are
The Builder,
And no one else
can make it.

See what it is
That waits here,
Whole
and new;

It's not a year only,
But a world
For you!

—Mary C. Davies

New Year Scripture

Thou art the same, and thy years shall have no end.

—Psalm 102:27

It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning.

—Lamentations 3:22,23

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

—2 Corinthians 5:17

New Year Meditation

As the Old Year passes into history, I look backward. I realize that "this too shall pass away" as I recall the sorrows and the mistakes, the joys and the laughter that now are memories.

But a New Year dawns and with eager anticipation I look forward. Am I ready to meet the New Year with courage and with faith? I pray humbly that God will lead me to fulfill His desire in each of the 365 golden-opportunity days that lie ahead.

New Year Prayer

Dear God, give me the Christ soul, pure,
brave, serene,
To meet these days.
Ready to walk head high, with firm, sure
tread,
The year's strange ways!
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will since thine, my
God,
Shall still be done.
Let me live grandly, seek the things that
last,
Press toward love's goal;
Win jewels? Fame? Nay, better when
earth's past
Stand a crowned soul!
So be my helper, Father, comfort me
With staff and rod,
Till I shall give Thee back Thy year well
lived
For man and God. —*Selected*

**Chinese Symbolic
Path to Heaven**

The Women's Missionary Magazine

of the United Presbyterian Church

VOL. LXII JANUARY, 1949 NO. 5

+ W. G. M. S. OUTREACH +

Christian Voices In China

New Opportunities (Part III—Chapters 1, 2, 5)

Reviewed by MRS. MARGARET WILSON COPELAND, Pittsburgh, Pa.

Christianizing the Home

THERE is an increasing interest in homemaking as basic to all other phases of Chinese life. The Christian Church is aware that this field has been neglected. *If Christianity is to become rooted in Chinese culture, it must become rooted in the Chinese home and family.* "Christianizing the Homes Week" had become a regular festival before the war. Then the government began demanding that Home Economics be inserted in the high school curriculum, and the Church became aware that it must provide a meeting-place for Christian young people, if new homes being established were to be Christian homes.

"Mothercraft Schools," held in churches, prepare youth for marriage and aid young married people in solution of their problems. Home training, industrial, health and religious courses are offered to students between 18 and 30 years of age. Caravaners work in the villages, under the supervision of an adult.

A Christian Teacher Visits the Home

Children are included, as they serve as demonstrations in child guidance and parent education. From these trained Caravaners come workers who return to their own villages, and using their own homes as centers, instruct their neighbors in the methods they have learned and then proceed to help that immediate neighborhood. Pastors' wives in North China are given a month's training, financed by a fund which is a memorial to a bishop's wife. Education which keeps the best in the Chinese reverence for the family unit, and which adds the Christian conception of family life is the goal for the future.

Adjusting the New Womanhood in Old China

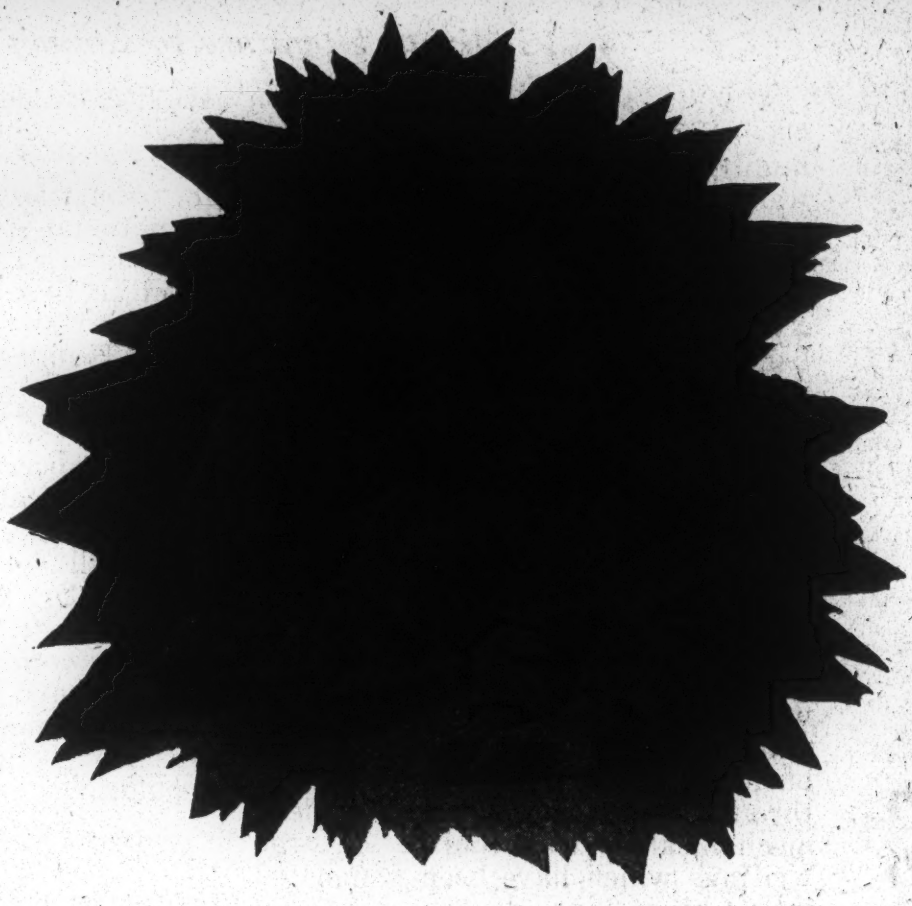
During the past fifty years, Chinese women have undergone changes which required five hundred years in Europe. World War I hastened these changes. World War II inflicted sufferings of greater severity and longer duration than in almost any other country, but it also brought capable Chinese women into positions of leadership.

Inspired by Madame Chiang Kai-shek, Christian women were entrusted with the care of 45 orphanages, housing twenty thousand war orphans. The supervisor, Nora Hsiung, had experience in the care of famine refugees, and added her Columbia University training to native ability. The children were sheltered, clothed and fed, and later were returned to their homes, while new homes had to be secured for many.

Other women obtained donations of jewelry, books, magazines, blankets and even ambulances for work among the soldiers. Many took short nursing courses. A thousand women volunteers traveled through rural areas, teaching, weaving, spinning, embroidery, silk culture and agricultural pursuits, so the men might be released for military duty, while the women supported the home. Educated women published two good magazines which combined war news, home making, and religion.

Many Chinese women have studied in U.S.A. colleges. Mrs. New is typical of this group. A teacher since she was sixteen, she trained other teachers, and worked hard to improve Christian higher education. On her marriage to the best bone specialist in China, she assisted him in building an orthopedic hospital and nurses' training school, and then did case work, both medical and social. Later she organized emergency hospitals for the wounded, and helped organize refugee camps. In 1942, she visited the U.S.A., where she stayed a week at each of 36 universities. She is on the U.N. Commission on the Status of Women.

Ting-Mei-i was the first of her family to study foreign medicine. Not only in hospitals does she do social service work, but also in her



(Chinese read in columns—right to left)

home. Providing education for homeless children, improving conditions for servants, rescuing runaway slaves are some of her activities, making her arrest by the Japanese a matter of national and international protest. She refused to collaborate with them in any way, and by her courage raised the morale of her country women.

Tsu Yudiji seems to be a combination of all that the Grange, the 4-H Clubs, and the Dept. of Agriculture do for rural areas! Mrs. Han Djiching saved 100 people from the Japanese, and is a minister's wife who visits, prays with, and even scolds her parishoners. Mrs. Tang-Yu- Ching-tang organized three shifts of day and night classes, and supervises recreation and library work in nine Shanghai factories.

The Christian Church is surely leading the way in developing leadership among educated and uneducated Chinese women!

CHINA

If someone came to you for bread
Some child, perhaps, with arms flung wide—
If someone frozen, almost dead
Dropped, in a sudden swoon beside
Your home—if someone poorly clad
Left bloody footprints in the snow,
Would you give of the bit you had,
Or would you bar your door, and go?

If China were across the street,
Instead of seven seas away,
Would you give China food to eat,
Or would you pass it by today?
If Christ, with tender hands stretched out,
Should smile at you from heaven above,
Would you, by one small shred of doubt,
Betray the splendor of His love?

—Margaret E. Sangster

(Cover Picture: A missionary teaching a Chinese woman to read.)

Vitalizing Literature to China's Needs

Y.T.Wu, author of the chapter on Christian Literature, aspired to be a highly paid customs official. But he was converted in a Sherwood Eddy meeting, studied in this country for college, seminary, and Ph.D. degrees, and now heads the Association Press, a mighty force for literacy. This publishing house attempted to interpret the gospel and its message for war times, and to report the experiences of those who had come through the baptism of fire in faith.

Eighty-five percent of the population of China is illiterate. There is no mass production of books, there are no best sellers. But books are considered a necessity in a land governed so long by scholars, a land where it is blasphemy to destroy a printed page in any way except by burning. Western ideas have spread through books as well as by modern mechanical devices. Sad to say, the writings which have been translated into Chinese include the works of Nietzsche, Marx, Lenin, and some of our best sellers which wholly misrepresent the U.S.A.

The Bible is greatly respected in China as a masterpiece of literature, and non-Christians use such terms as "kingdom of God," Pharisees, the Cross, and Trinity in current writing. Many scholars who regard Christianity as reactionary, read the Bible carefully and frequently because of its message for life. During the war, non-Christians wrote articles and poems based on John the Baptist, the life and death of Jesus, Adam and Eve and other Bible portions, because of their message for a country in tribulation and under conviction of national sins. Lately, at the Generalissimo's request, a scholar translated the Psalms into classical Chinese, and another has translated the New Testament from the original Greek.

A fine example of interdenominational cooperation has been achieved in the publication of "Hymns of Universal Praise," now in use in practically all denominations. The writings of Dr. E. Stanley Jones, and Dr. Fosdick's three devotional books, *The Meaning of Prayer, Faith and Service,* have ready sale. Other British and American religious writers are now being translated and are popular.

Before Pearl Harbor, Shanghai was the center of Christian Literature activity, and smuggled books into the interior; but after that disaster, inflation and the lack of paper doomed the printing industry there. Fortunately, plates for printing the Bible were saved.

During the war, Chengtu in the West became the cultural center. Eastern universities, seminaries, and publishers migrated to Chengtu. Their cooperation under war conditions made possible a periodical called *Christian Omnibook,* a religious help for pastors and laymen. *Heavenly Wind* is the beautiful name

THE CHINESE RESPECT THE MAN OF LEARNING

TRANSLATING THE BIBLE INTO CHINESE

of a weekly which tries to present the Christian view on social, political and religious problems,—a major undertaking because of differing viewpoints among Protestants. *The Christian Farmer,* a rural paper with a former subscription list of over 50,000, is trying to regain its war losses in subscriptions from rural areas. Catholics have published a daily for years, and Protestants are now inquiring into this field. *Mrs. Wang's Diary,* the story of a woman who became a Christian, learned to read, helped others to learn, faced and solved a good many problems in a Christian way, has been published in several volumes, and is written so simply that women of little education find pleasure in it.

Since the war, the scattering of colleges and publishers back to the east has weakened the value of Chengtu as a cultural center, and civil war has brought progress to a standstill, *but it is expected that the coming years will show more demand for Christian literature* than at any other period. What a challenge to Chinese and American journalism majors! School textbooks are now being given priority, with a special library of 463 volumes just off the press, in spite of loss of machinery, shortage of paper, and the high cost of labor.

Dr. Hu Shih has been called the father of China's literary renaissance, for with him began the writing of books in the language of the common people. Only a leisurely scholar can master classical Chinese, but the common people can master the vernacular, as has been shown by the missionaries whom Dr. Hu praises highly. The old Chinese character or ideograph is still used, and 4000 are found sufficient, in contrast to the 40,000 in the old dictionaries. The New Testament translation uses only 2713 characters, while "basic Chinese," used in the adult literacy program, uses only 1319, many of them of special use to farmers; and a bright farmer can learn to read a thousand of these within four months. As a result of the war trek West, Christianity was carried to the border tribes, where the literacy level was raised 10%. Lin Yutang has invented a typewriter for basic Chinese, but it is rather cumbersome.

The war gave Chinese Christians a new appreciation of the Bible: the Psalms of comfort, the prophets' messages for troubled times, the story of the Cross and redemption, Paul's letters to struggling churches. There was much memorizing of Scripture and singing of whole chapters to folk tunes. Very few religious books were written by Chinese Christians because of lack of training, time, or experience. But with Dr. Laubach daring to hope that the simplification of the most difficult Amharic can make Ethiopia literate in ten years, and with men like Dr. James Yen and Lin Yutang working at it in China, there is great hope for a rapidly increasing rate of Chinese literacy. Pray that God may raise up Chinese Christian writers of deep scholarship, spiritual power, and moving literary style for a people who need the gospel of Christ right now so urgently.

The Christian Home Movement in China

MANY American women will recall the attractive young Chinese woman, Tsui-Chen Kuan, who several years ago toured the United States, under the auspices of the Foreign Missions Conference and the United Council of Church Women, in the interests of home and family life.

Miss Kuan was secretary for nine years of the "Christianizing the Home" department of the National Christian Council of China, one of the first countries to integrate this work in the life of the Church.

It is not by chance that China has been a leader in this field. It has been said that home and family are more significant in China than anywhere else in the world. For centuries, the history of China has been influenced by its traditions of family life. The ties of family are much stronger than those of country, and faithfulness to the family is considered far more important than patriotism. It is the desire and duty of the Chinese to continue the family and the clan, through which its traditions are handed down. The unity of the family is not readily broken; filial piety is the great virtue. This makes it hard for the person who becomes a Christian when the other members of the family are not Christian. Since the family is the bulwark of religion in China, it is especially important that the Christian Church capture the whole family and make it strongly Christian. Happily, the Christian Church in China was not slow to recognize the importance of the Christian family as the foundation unit of the Church.

So vigorous has been the Christian Home Movement in China that the National Christian Council of India has also established a Christian Home department, with a special secretary, and has used translations and adaptations of many of the Chinese materials and programs.

"Christianizing the Home Week" was started as a project of the National Christian Council in 1930, and its use has grown by leaps and bounds all over China. It is usually observed the fourth week of October.

The Amoy Mission of the Reformed Church in America is a part of the Church of Christ in China, which has for years emphasized Christian home and family life. Literature and posters are sent out, in connection with Christianizing the Home Week. The churches in Amoy and Kulangsu last year gave three plays in the churches and schools, to emphasize cooperation in the home, cleanliness and hygiene and proper environment. A group in the schools assumed the responsibility for preparing the play which illustrated the way in which members of a Christian family cooperate in love and make it a place of joy and happiness. A group from Hope and Wilhelmina Hospital presented the play commending cleanliness and hygiene. These dramatic sketches were more effective than just verbal descriptions would have been. They let the people see actual pictures of how their lives might be lived.

The same year, an evangelistic team of three, Miss Tena Holkeboer of the Amoy Mission, and two Chinese colleagues, Miss Christina Wang and Miss Ho Un Kip, spent a month in each of three widely separated areas, visiting the churches. First the homes were visited. Later, very simple changes in these homes were suggested. As all were in rural areas, where life has not been touched by outside influences, as in the port cities, there were many things to

Editor's Note: The material for this article was supplied by Miss Tena Holkeboer of the Amoy Mission of the Reformed Church in America and Dr. and Mrs. H. P. De Pree, recently retired members of the same mission in China.

Miss Kuan, now a member of the faculty of Nanking Theological Seminary, conducts the first nursery school related to a theological seminary in China.

suggest. But attention was focused on a few. For example, a Chinese woman cooks in a kitchen without a chimney. Soot and smoke make everything black; this soon ends all efforts to keep things clean and spotless. In the first district where the month's campaign was carried on, many families had installed chimneys when the visitors paid them a call before leaving.

Many of the women have never been to school, or, if they are not wholly illiterate, their reading ability is very small, but there is an effective way to get ideas across to them and keep them in their minds, that is used in India, too—singing. The Chinese members of the team composed a song of seven verses, dealing with different rooms and places about the house, and taught the women to sing it. It was gratifying on the final visit to the homes to be greeted with such remarks as, "See, we have put a window in our bedroom, so we can have some air."

Some of these matters are only external. But they can mean much in the health and joy of the home.

There is a decided difference between the Christian and non-Christian homes owing to the changed hearts and purposes of those who know Christ. The Church has effected great changes already. For example, poor people in planning for a bride for their sons would feel that the hundreds of dollars needed for a dowry was beyond their power to raise. So, when the boy was still small, they would buy a little girl for a few dollars. She grew up in the family, earning her board by serving in the home and doing farm work. When he grew up, the son was supposed formally to marry her. The Church protested against this custom and its prevalence has largely decreased.

To combat the charge that Christianity makes people unfilial, because Christians do not worship at the graves, the churches are finding a way to remember particularly those who have died. At Easter the church holds a memorial service where pictures of all members who have died during the year are displayed and their service to the church is recounted. Prayers of thanksgiving for their devotion are offered and their good example is held up for emulation.

Many young people have new ideals of the Christian home they would like to establish. Observation of the daily life of the missionaries fosters this. During the war, the South Fukien Theological Seminary took refuge in the little mountain village of Eng-Hok. The principal, Dr. H. P. De Pree, and Mrs. De Pree lived in that isolated spot, close to the ordinary Chinese homes, and as part of one big family with the theological students. They lived in the simplest fashion, under the most primitive of conditions, but it was rewarding and revealing to have the students frequently remark, "We would like some day to have a home like yours."

Learning to face home problems, some one has said, is as important as learning to face world problems. Missionary homes everywhere are inspiring those who come into contact with them with new ideals of what constitutes a happy Christian home.

Worship Service

THEME: "THE ABUNDANT LIFE"

"I am come that they might have life . . . more abundantly."

THE RADIANT LIFE

By MRS. THOMAS R. SARVER, Wheeling, West Virginia

B.S.H. No. 201: 1,2,4

SCRIPTURE: Philippians 2: 1-15

LEADER: As we think on the radiant life, each of us calls to mind someone whom we know to be a truly radiant Christian. Our hearts are warmed by fellowship with one who is radiant. Life takes on a glow, our troubles seem less formidable as we bask in that radiant warmth. We cannot accurately describe radiance as it applies to personality for it eludes the frozen mold of definition. However, when we witness or experience it, we have no doubt as to its presence. Radiance is the glow of the inner life as it shines forth from the windows of one's soul. We think of radiance in terms of genuine happiness; not the mere outward pleasure of comfort and material possessions but the true joy and peace which radiates from the glowing fires of a heart in tune with God. The world needs the radiant Christian to lead it to the Saviour. There are too many nominal Christians, those who are critical, unhappy, unloving and unlovely. There is a great need for Christians like Stephen whose face bore the radiance of heaven, Christians who "shine as lights in the world." Only radiant Christians can make an indelible mark upon the heart of the world. But how can we obtain such a glow that our lives will be radiant? We read that Moses, after spending much time in the presence of God, had such a shining countenance that the children of Israel could not look upon his face. This then is the secret of the radiant life—living in the presence of God. The Psalms tell us that "they looked unto Him and were radiant." The moon borrows its radiance from the sun; we Christians borrow our radiance from the Son of righteousness. But of what value is a radiant life? Christ tells us that we are the light of the world. We are to shine in the darkness of this world and "be for salvation unto the ends of the earth." We need to be on fire for Christ if we, through the radiance of our Christian testimony, are to set the world on fire for Him. Moses turned aside to see a burning bush and he met God. Men will turn aside from the pathway of destruction to see a burning man or woman—a Christian aflame with the message of salvation. Thus they, too, will meet God. This radiance, this flaming zeal, this genuine Christian warmth, is the gift of God to those who "look unto Him," who live in close contact with His Son, Jesus Christ. "For God, who commanded the light to shine out of darkness, *hath shined in our hearts,*" (Why?) "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Let us look unto Him and live; let us look and be radiant!

PRAYER: Set us on fire, O Lord, that we may in turn set others ablaze for Thee. May we show forth the joy of our salvation by being genuinely radiant in this dark world. May we ever be diligent in telling the story of our dear Redeemer's love that many may be brought to a saving knowledge of the Lord Jesus Christ. Amen.

B.S.H. No. 250

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

PRAY that the year 1949 may be one of rededication to the cause of Christ and that we may give evidence of our consecration by serving Him in His church, and seeking the salvation of other souls.

PRAY that the results of the Foreign Missions Advance may continue to be felt throughout the church, and the folders "Converting our Convictions into Commitments" may be helpful to individuals as they seek to further the Foreign Missions program.

PRAY for Home Missions.

Pray that the little Sabbath Schools out in the mountains, conducted by the teachers and older pupils of the Frenchburg and Ezel schools, in country school houses, may be blessed, and that they may be the means of leading many to Christ. Both children and adults attend these services and in some cases it is their only religious meeting.

PRAY for the work among the Negroes.

Pray for Jubilee Hospital that its Christian influence may be felt by the patients who come there for healing.

Pray for the teachers in the Negro schools, that the influence of their Christian characters may make its imprint on those who sit in their class rooms.

PRAY for the American Indian work.

Pray for the continued development and progress in the Indian work of America as carried on through the various committees of the Home Missions Council of North America.

Pray for the revival of spiritual interest through the Sabbath evening "Singspiration Services" at Warm Springs.

Pray that the power of the Holy Spirit will direct the children of our former elder, Henry Stwyer of Simnasho, Oregon.

PRAY for Foreign Missions.

Pray for the Rev. S. K. Mall of Sialkot, West Punjab, Pakistan. As Moderator of the Punjab Synod this year, he asks for prayer for the Holy Spirit's guidance in matters which come before the Synod.

Pray for a Home Economics teacher for Pressly Memorial Institute for September 1949.

PRAYER FOR THE NEW YEAR

"God grant me the serenity
To accept the things I cannot change;
The courage to change the things I can,
And the wisdom to know the difference."

Program Suggestions—China

Discussion: Begin the program by quoting (*Voices from China, p.* 95). "It is important to realize that in more than half a century, women in China had passed through a series of changes that it took women in Europe 500 years to bring about."

This quotation may help a good discussion leader to draw out the opinions of the group concerning the changes and their influence on the lives of Chinese women. Ask several persons to study carefully the three topics reviewed by Mrs. Copeland and the article on the Christian Home Movement as viewed by Reformed Church missionaries, the text book and supplementary material. (See Lit. Dept.) During the discussion these persons may contribute to the discussion, giving authentic information, but doing it seemingly just as other members of the group. They may add comments on the war-time work of women, their sacrifices, care of orphans, their enlarged vision and work today. Make the home life seem real; and the women our "neighbor friends."

Vitalizing Literature to China's Needs is well stated in the old Chinese proverb, "Reading without thought is fruitless and thought without reading is dangerous."

Would the wisdom of these Chinese proverbs be helpful in other countries?:

If a man has no debts, he is not poor.

Under heaven there is one family; China is a member of it.

With coarse rice to eat, with water to drink, and my bended arm for a pillow, I still rejoice in the midst of these things. Riches and honor acquired by unrighteousness are to me as a floating cloud.

To rank the effort above the prize may be called love.

The very word "forbearance" is precious in the house.

Behave toward everyone as if receiving a guest.

Better to do a good deed near home than go far away to burn incense.

Because this program concerns women and the home, little touches may be added to increase "the human interest appeal" of the meeting. Chinese decorations, the hostess greeting guests Chinese fashion by bowing low to the waist several times and shaking her own hands, Chinese refreshments—and dare we suggest using chop sticks! (See Suggestions pp. 296-298)

The New Year's Festival, based on the Chinese lunar calendar, is one of the most important family holiday periods of the year. Margaret Hummel in *Fun and Festival* gives an interesting account of its origin dating back to the "Golden Age" two thousand years before Christ. A year became a cycle of crops and the Chinese of that time made sacrifices at the beginning of the first winter moon as a symbol of repentance and thanksgiving.

Modern Chinese celebrate by decorating the sides of doors with red paper streamers. They spread tables with offerings of rice, vegetables, cakes, tea, wine, loose-skinned oranges and other foods. Firecrackers and fireworks, originally thought to drive away evil spirits and devils, later came to symbolize a call to peace and to welcome the coming of the New Year gods.

One "loses face" who does not have all debts paid before the New Year dawns. The

one to whom he owes money may come to sit quietly upon his doorsteps so that everyone may know of the debt.

On New Year's Eve the important kitchen god is taken down from his place near the stove of every non-Christian home and burned so that he may go to heaven to report on the affairs of the household. Just a paper kitchen god, yet when a new one is placed on the wall on the fourth day of the new year, feasting and drinking proclaim the joy of the season.

Everybody has a birthday at the New Year time and is reckoned a year older, legally, regardless of his actual birth date.

There is much calling on friends. Everyone leaves a bright red card bearing his name and greetings. Special New Year foods are eaten—work and business are minimized. People go to the temples to worship the gods of money.

In 1947 the World Day of Prayer came on the fourth day of the New Year. The February *Magazine* will include an account of the beautiful way Christian women turned aside to worship, not the kitchen gods nor money gods, but the God who alone can give blessings to His children.

If you were in China you might receive this New Year's greeting: "May the Five Blessings—long life, riches, health, love of virtue, a natural death—visit you."

The Four Virtues

There are four important virtues
Which a maiden should possess.
I will one by one rehearse them that your minds they may impress.
First, like Lady T'sao be perfect, and your happiness secure,
Who in virtue, and deportment, and in words and work was pure.

First of all a woman's virtues
Is a chaste and honest heart,
Of which modesty and goodness and decorum form a part.
If in motion, or if resting, a becoming way is chief;
You should guard against an error as you guard against a thief.

In your personal appearance
You should ever take delight.
Ne'er depend upon cosmetics, whether they be red or white;
Comb and bathe at proper seasons; all the dirt remove with care;
In the washing of your clothing no exertion should you spare.

Of the virtues of a woman,
Conversation is the third.
By your friends 'tis often better to be seen than to be heard,
But to speak at proper seasons will incur no one's disdain,
And one fit word o'er a thousand will the victory often gain.

Fourth, the duties of a woman,
You should never dare to shirk.
Know that drawing and embroidering is not all of women's work,
You should labor at your spinning all the time you have to spare,
And the flavorings for cooking you should constantly prepare.

—*From Home Life in China*

GIRLS SCHOOL CHINESE

My Favorite Story

By MISS KATE A. HILL

I was coming home from Lahore, the Capital city of the Punjab. It was Good Friday and I found myself in the Second-Class compartment marked, "Women Only" with two women representing the two great religions of India.

The Muslim woman wore a "Burqa," a white muslin garment that covered her from head to feet, with two net squares to allow her to see where she was walking. The Hindu woman was wearing bright colors in the Punjabi fashion of trousers and a long shirt. Over her head was a silk cloth heavily embroidered with tinsel. This was draped gracefully over her head and shoulders.

As the train moved out of the station the Muslim woman threw back her "Burqa" now that no men could see her. I found she was a young student. I asked her where she was going. She replied in English, "I am going home for my Easter vacation."

"Do you know the meaning of Easter?"

"Yes, it is when the Christians' Christ rose from the dead."

I was surprised to hear the reply just as from any girl in our own land, so I questioned her: "Where did you learn that?" for I was sure she had not been in contact with missionaries.

"Queen Mary's College."

Queen Mary's College is a Government college for girls. In that college is an English woman who had come out to teach the girls of the Punjab the English language. No religion can be taught in any government institution but all holidays are observed, so when Easter came the Muslim pupil asked her English teacher the meaning of Easter. She could tell her.

Then I turned to the Hindu woman

Miss Kate A. Hill

and picked up her book from the seat beside her. She was surprised that a white woman could read her book. I asked her where she came from and she named a town in the foothills of the Himalaya Mountains. I said: "I have a friend there, Miss McNaughton."

"Oh," she said, "do you know Miss McNaughton? She is my friend. I have been there to tea."

A Hindu, I thought, having tea with a missionary. And I recalled the times I had been offered hospitality in the homes and villages when the woman would send to the village potter for an earthenware vessel, and after I had partaken of their hospitality, they would break the vessel on the ground at my feet to be sure that I would understand that they would not use it again after I had polluted it with my Christian touch.

"I have been to church," she continued; "do you know this hymn?" And we sang together a hymn while

the Muhammadan girl listened.

At the junction (Wizirabad) her husband came to the train window to see how his wife was getting along. She began to tell the wonderful time she was having, how I knew Miss McNaughton, could read her book and sing the hymns she knew.

The husband looked at me across the train and asked: "To what Mission do you belong?"

"American Mission," I replied.

"I had a teacher one time who belonged to the American Mission. His name was Rev. Osborne Crowe."

"Oh," I replied, "He belongs to our Mission and is now in Sialkot at the Christian Training Institute."

"My wife had a teacher—not this wife but the mother of my son. Her name was Miss Kate A. Hill."

Then I was surprised. "Oh," I said, "I know who you are; you are K—— R——." I remembered when we were young missionaries located in Lyallpur this man came and wanted us to visit his wife. It was a new town in the Canal Colony and he had brought his wife from a distant part of the Punjab and she was homesick and wanted to go home. He had made every effort to make her happy but, no, she was determined to go home. At last a friend in his office said: "Why don't you get the missionary lady to visit your wife. She will teach her and be a friend to her. Perhaps she will become contented so you will not have to give up your job." I told him that I would go but would use the Gospel of John as a text book. He said: "Teach her anything you like—only help her to be happy and contented."

I went that very day. All she saw of the outside world was the patch of sky above her courtyard. She went nowhere; no callers ever came but the water carrier and the sweeper and then she must run and hide her face lest some strange man should see her. Her husband went to his office at nine—home at four—then after his meal to the center of the town where the men would meet, and she would be alone.

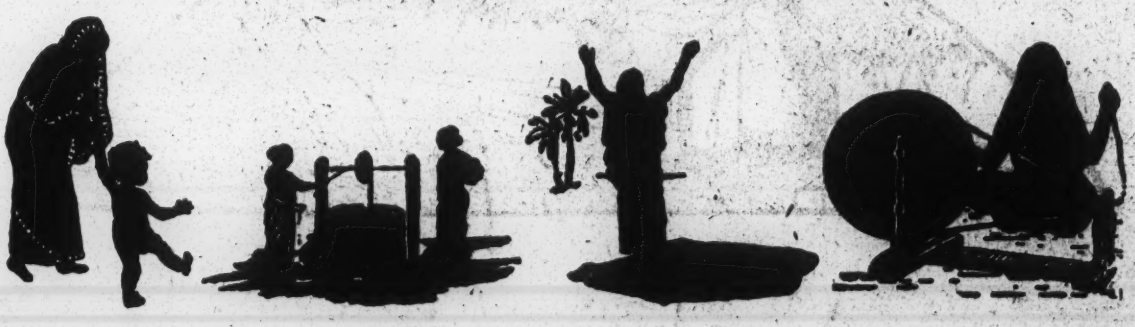
I visited her weekly; we slowly spelled our way through the Gospel of John, for she could read a little. One day I found a note from her husband. "May I be present at my wife's lessons? I never have heard such wonderful things. "Now men do not learn from women in India, so I said: "No, but I will give you a letter to Mr. Crowe and he will teach you the things that I am teaching your wife."

Every day before going to work he went to Mr. Crowe and they read Pilgrim's Progress in English. It was amazing. That man just walked into the Kingdom, no argument, no questions, only filled with wonder and amazement—he had never heard these things before.

But not so with his wife. She read faithfully; you could have questioned her on the Gospel of John, miracles, parables, and facts of the life of Christ; but it was only in her head and never reached her heart.

After some months we went away to camp. She became ill and they moved to a distant part of the Punjab and then I heard of her death in a Mission hospital. I wrote the missionary and she replied: "We often talked about the things she knew. She was well taught but she never said anything that led us to think that she believed."

We heard of the husband in M——;



then furloughs came and transfers to other fields and years passed and then, there on that Good Friday stood K—— R—— saying: "My wife had a teacher and her name was Miss Kate A. Hill."

I assured him that I was Miss Kate A. Hill, but he murmured: "She was very beautiful." Alas, what the years in India had done to me. Black hair, now gray—slender and trim and tall—And now——. The train soon parted us again.

The following Christmas I was going to J—— for my holiday and at midnight I changed trains at Lala Musa. The guard took me to a compartment for "Women Only." There wrapped up in a blanket was a man. The guard awakened him and asked him to leave the compartment; and as he unrolled his blanket he looked up and said: "I believe that I am speaking to Miss Kate A. Hill." There was K—— R—— again. So I said to the guard: "He is a friend of mine. I don't mind his being here; I want to talk to him." His little wife was overjoyed to see me; you would have thought that I was her teacher instead of the teacher of the first wife. As the train rolled on through the midnight darkness I said: "K—— R——, I always believed that you would become a Christian, that somewhere, somehow, you would be baptized for I believe that in those days in Lyallpur you believed in Christ."

"Miss Sahiba," he said, "I am a Christian; I do believe Jesus is the Son of God and the Saviour of men, but—I am a coward. I don't mind confessing to you, but in my family among my caste fellows and in my village I have not the courage to confess."

As I left the train he said, pointing to his wife, "take her with you and make her His "chela." Chela is a lovely word; it means follower, disciple, learner, loved one. The little wife whispered, "I am His chela now."

In the homes of India there are other little women just like her. They love Jesus; they teach the name of Jesus to their children, but they are so bound by the customs of that land, family ties, caste, and the bondage that holds women in that land. Who will break these bonds?

All over India there are many K—— R——s; they believe, they read the Bible, they no longer visit temples or observe caste; but they are *cowards*. Who will give them courage? Today, when the heavens are falling and their own religion brings neither safety nor comfort, is *The Day of Opportunity*.

Gidada teaching three blind students to read Braille. Two of these students became evangelists also.

The 1948-49 National Y.P.C.U. Project is "The Gidada Award."

Gidada Solon

Blind Beggar Miracle Man

By MRS. FRED L. RUSSELL, Maji, Ethiopia

AFTER the weekly Bible lesson and dole of a small coin to each of the hundred or more beggars who came each Sunday to receive this small pittance, some walking many miles, the missionary gazed at the accumulated misery before him —halt, lame and blind. With a burdened heart he realized how little the money, even though it was sufficient for bread for the week, was able to meet the need or lift the load of these pitiful folk. Here was visible evidence of the wages of darkness which only the Light of the Gospel could dispel. How much could they comprehend of the Gospel truth as he proclaimed the love and salvation Christ came to bring to free them? Indeed, how much could they understand as he spoke their language, haltingly, for he was new to the work!

The Discovery of Gidada

In response to his questioning whether any could retell the Bible story a blind beggar stood. He was slight in build, stooped and very dirty with unkempt hair and beard, and rags for clothes. He told the story very well and ended by saying, "I can retell every one you have told us since you could speak our language so we could understand. I believe Jesus Christ was sent of God for my Savior and I have told many in the market place of this good news." This man was Gidada Solon, a Galla in the western province in Ethiopia.

Gidada's Talents

That was in 1921. That blind beggar has had three audiences with the Emperor who calls him "The Miracle Man." He can read and write Braille in English and Galla, use a typewriter passably well and has

converted a Braille typewriter to use extra characters to accommodate it to writing the more than 200 phonetic syllables necessary to the Ethiopian alphabet. He can play any hymn he knows on an organ and also plays the cornet very well. He has taught other blind Ethiopians to read the Braille Bible in their own language and to weave mats from native rushes for use in homes and for rain capes. He is an excellent preacher, knows his Bible better than most preachers who can see to read and is the spiritual leader and adviser for about sixty pastors and teachers and a dozen organized self-supporting, native congregations, actively teaching their own children and training them in the Word.

The road has not been a smooth or easy one, nor has Gidada been carried along by the missionaries. In fact, they have been out of the country since the Italian occupation until 1943, and he was subject to persecution and imprisonment. Churches he had prayed into buildings, through the labor of the Christians, were burned along with their native hymn books and all schools were closed and private teaching forbidden. Under these hardships the Gospel was scattered abroad and multiplied many fold.

Gidada was first offered his living at the mission for his time to be spent telling the Gospel story to those who came to see the American Mission doctor, as they waited their turn while he ministered to hundreds daily. Gidada would listen to the Bible lesson which the school boys read, verse by verse in turn each morning. Then, leaving the school room he would go to the head boy, Atomsa, as he managed the preparation for the boys' food. There he repeated word for word the Bible portion, often most of a chapter, noting if a word had not been sounded properly, then Atomsa would find in the Bible and read the passage clearly and Gidada would repeat it after him. From then it never left his mind. He taught it to workmen at their noon-day rest, expanding and explaining it, or beginning at the first of Salvation's plan for the newcomers to the clinic. Many times that day Gidada would repeat that whole passage of Scripture. He never missed an opportunity to hear the Bible read and was tireless in his teaching of the truth. It was a joy to see his knowledge increase. His joy in the Lord was boundless. His favorite hymn was the translation of "The Light of the World Is Jesus." He would lift his sightless eyes to heaven and sing, "Once I was blind but now I can see, The Light of the World is Jesus."

Gidada's Forgiving Spirit

To Gidada a Scripture truth or command, as soon as learned must be obeyed for he loved his Lord who had brought him from darkness to light. When he first heard the teaching of forgiving one's brother and making right a wrong done to another before seeking God's blessing he went at once to the missionary, asking to be absent a few days to do as the Bible taught him.

Long before he knew of Jesus he had been poor and hungry. Having had no food for some days, he determined to go to the place of the local provincial Governor, as he had heard the Governor was leaving his palace the next day. Weary and hungry he was led to the gate way where he might attract the attention of the rich official and receive an alms. Early in the morning as the gatekeeper opened the gate to the high official and his retinue riding forth in state, Gidada sought to make himself heard. He cried for alms, but his cry never reached the Governor. The officious gatekeeper, with abusive language, pushed him aside so rudely that he lost his footing and fell in the dust. By the time he was up again the official had ridden out and away. Gidada pled with the gatekeeper for something. He was so angry at being thoroughly frustrated

that he cursed the man, evoking God's wrath on him in one of the elaborate curses supplicating the demons to make this man as hungry and helpless as he was himself. This incident had happened long before and the man might not even be at the Governor's palace, but Gidada felt he was the only person whom he had really hated. Now, to prove that he loved his Lord by obeying his commandments, he must go at once to tell the man he had forgiven him and try to tell him of the love and plan of God for man's salvation. The long, arduous trip afoot, led by a Christian lad, was undertaken without hesitation that he might be an obedient child of his Master.

Home Trials and Joys

After some time at the Mission, living with the school boys, on nourishing food, with clean clothes and a new life and purposefulness, it was amazing to see the physical change in Gidada. The stooped, almost slinking beggar was clean, erect, sturdy and to the surprise of all, not an old man as he had seemed, but only about thirty years of age. He was not content with the noisy young school boys, but longed for a home of his own. Arrangements were made for a promising young woman to be his wife. She and her parents were much impressed with all that they had heard of him, especially by the fact that an evangelical Christian did not beat his wife. The dowry was paid to the father and the first Christian wedding to be held in the church at Sayo was in April, 1924, when Gidada and Dinsa were married.

In these years he was living a full life, learning Braille in English and Galla, teaching in the clinic and hospital, teaching others to read in Braille and to weave mats. During the summer months of the boat season from Gambela to Khartoum, hundreds of carriers took down coffee from Sayo and brought back salt, a two-day trip of 45 miles. At the halfway place was a carriers' village. There Gidada went every summer for many years, teaching and preaching as many as six times daily the Truth of God's love as revealed in Jesus Christ. These carriers were from all over the Western Province. From this seasonal work many went back to their homes with a knowledge of the Gospel. From among them have come some strong workers. Centers, later to become churches, have grown up in the villages. "Some seed fell on good ground."

There also were hard years for Gidada in his home life. Children mean much in this land and are regarded as a gift of God. Having no children is sufficient cause for a man sending away his wife and taking another. In all unenlightened lands such calamities are considered entirely the woman's fault. Gidada and Dinsa were blessed with a baby but he lived only a few months. The second child died at birth. When a third baby came to them, healthy and strong, there was real rejoicing. Some months later, in the common family bed this baby was smothered. Not only a grief and tragedy, but it was considered by all that the mother was possessed of an evil spirit, causing her to take the life of her own child. Added to Dinsa's grief was the suspicion and contempt of her own people until she went quite out of her mind, adding certainty to the suspicion of evil spirits. She sat in the sun at the door day by day with no thought of her household tasks or even of her own hunger. It was a patience-trying situation and many advisers told Gidada he had every right to get another wife. Even her own parents offered to return the dowry and take her back. Never for a moment did Gidada's faith waver. Did not the God who had sent him such rich blessings have a right to send trials also? His patience and faith were a great example to those new in the knowledge of Christ's teachings. God

did reward him, with health for his wife and a lovely family of four children. He says now, "I have eight children, four on earth and four in Heaven." Dinsa is still his right hand.

War-time Experiences

During the war all missionaries left Ethiopia. The little group of Christians at Sayo suffered many hardships, were scattered abroad and took the Gospel everywhere, resulting in new centers and growth of the church so that by 1938 Mamo Chorka and Gidada Solon were chosen of all the believers to be ordained as ministers. They suffered cruelly at the hands of the Italians who were suspicious of all group leadership. Imprisoned, ill and hungry, Gidada maintained a sweet spirit and bright testimony even to his persecutors, regardless of where they took him. After the return of the Emperor in 1941 his life was miraculously saved. All in the prison were to be executed before the English arrived. As to Peter of old, deliverance came. All were saved in the night and at the very hour planned for his execution, the incoming forces shot his cruel persecutors!

He was received by the Emperor, commended for his good work and told to return to Sayo and teach the people of God's love. His Majesty gave him a large gift of money. The church in Wallega welcomed him home like one brought back from the dead. Since then the groups have grown to number fourteen organized churches and many more preaching centers. To all Gidada is spiritual adviser, honored and loved. He is frail in health but never thinks of his own comfort or gain, but is always spending himself for the good of many. Under his teaching the believers have grown to number over 6000. He realizes that he cannot always be the leader, carrying such a heavy burden of travel for baptisms, communions, marriages and other services. It is his wish that many elders may prove worthy of the training that will fit them to be pastors.

Y. P. C. U. Project

This is the project that is interesting to our young people this year and the reason that I have wanted to refresh your minds on the miracle that God has made of the life of a blind beggar. What shame is mine, with all my faculties, that I am not as usable as he! Are you?

Dr. and Mrs. John A. Cremer and their five children have returned to Ethiopia

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

THE CHRISTIAN WITNESS IN EGYPT

By MISS LAURA B. WRIGHT, Tanta, Egypt

WHEN visiting in a home from which seven children came daily, we found the parents very grateful for what had been done for their children. One group had memorized Psalm 23, studying verse by verse, using the flannelgraph. Izeez said, "When I don't sleep at night I say the 23rd Psalm and think how Jesus is my Shepherd, and soon I am asleep."

Amal aged eleven, feels burdened for her whole family. The mother is unhappy because the father is a slave to gambling. She has grown bitter about it all. Amal has been reading in the Gospel by Matthew and praying with the three other children. She is winning her mother and wants to win her father too.

At the Women's weekly Tuesday meeting five mothers who have not been attending, were present. Could it be that their children have awakened an interest in spiritual things?

The pupils from the Bible Teachers' Training School are to return this week (Sept. 22) for the opening of school. Well do I remember the last day of school in June when at the hour of prayers, one after another requested that we remember her in prayer during the summer. Kamal lives in a village without a church, her family being the only Christians. She wanted to be used of God with her own family and their neighbors. Naemat hoped to do house-to-house visiting and to teach the Bible to a club of girls of which she had herself been a member. Ruth wanted to witness faithfully as she had opportunity. Most of them mentioned unsaved relatives and friends for whom their hearts were burdened. Linda wanted the Lord to save her father and her brothers. Muneera wanted to lead her Coptic friends to Christ, to teach the children at an orphanage in her town, and to visit in needy homes. While I have not yet heard their reports, yet I know that He answers prayer.

During her vacation Zahia went first to Cairo upon the request of three friends who had attended the conference. Marguerite had found the Lord at the conference and wanted Zahia to talk with her father, mother, brothers and a cousin, all of whom were nominal Christians. Marie wanted her to show her family how they could be joyful Christians. Jane, though saved, met with so much opposition from her worldly family that she wanted Zahia to lead her sister to Christ so they could stand together. At this home she stayed five days and Janet kept her busy doing personal work with one after another while she went off alone to pray. When Zahia left Cairo she went to Alexandria to restore one who had back-slidden. Then she went to visit Linda who had asked her to come during the summer. She found Linda very ill of typhoid, but her family very glad to welcome her and listen to her message. The father promised that when the Lord restores Linda to health, he will never again try to prevent her from becoming a Bible teacher. Then Zahia went to Kafr Atrash, a village.

We do praise Him for the privilege of being co-laborers with Him.

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

ALL IS WELL—IF IT ENDS WELL

By MISS C. LOIS BOYD, On Furlough From India

OUR summer term at Sangla was full of interest. We had a wedding in the school hall, we had mumps and measles in the hospital room,—and we had Khairan which means, "All's Well." Our kind-hearted gardener had found Khairan wandering in the bazar one day. I should not say wandering, for she had come with a purpose. She had sold a bundle of cotton which she had picked and had purchased a white cheese-cloth head veil, some brass ear rings, a little brass ornament for her nose and six glass bracelets. Now she felt ready to come to school. Her shirt and trousers were ragged and dirty but worse than that her skin was all wrinkled and cracked, with sores here and there, and she looked like a wizened little old woman, though she was barely eight years old.

We couldn't take her right into our big family of 180 girls for they catch everything that it is possible to catch. First of all we sent her to the doctor. His diagnosis wasn't very encouraging but liberal applications of carbolic soap and clean water and a clean suit of clothes made a good deal of difference. For about a week we kept Khairan isolated and continued sulphur ointment treatment and carbolic soap baths. Then she was considered safe to mingle with the girls and so began to live inside and to learn the rules of the school.

The first hard thing to learn was that she could not go outside and come in again whenever she pleased. Again and again she ran out and was warned, but she saw no reason for obeying. Then one day I found her out visiting with some women who had come to visit friends on the compound so took her to the office and tried to explain why she must stay inside then slapped her hands with a ruler to help her remember. She was angry for she did not yet understand why she should not do as she pleased. Later that day she came to the office weeping and threw her arms around my neck asking to be forgiven and promising to obey all the rules. But it was hard, for there were so many and she had always been so free. One day she opened the wheel-cock which turned the water on in four cottages, because she wanted to take a bath *right now*. Turning on the water is Nurse's job so when she heard of Khairan's disobedience she punished her. Again I took Khairan to the office and tried to explain to her but she was angry and said she was leaving.

Since it was late I persuaded her to wait till morning and think the matter over. In the morning she was of the same opinion still even when she learned that she must leave all her clothes behind. She had cut up her old trousers to make rag dolls so had to drape her cheese-cloth head veil around her for a skirt, but she brought me every single thing that she had been given, even bits of soap and her comb. I told her good-bye rather sadly, thinking how futile our efforts had been but I knew that it was useless to try to keep her against her will. Toward evening I heard some one at the door and here was Khairan. "You've come back," I said. "No," she replied, "I didn't go, I want to stay and learn to read. I will be good and try to obey."

And so she stayed until vacation, not always happy, for she was continually coming up against some new rule and the girls had instilled in her a healthy fear of the School

Winnowing Grain

Council.. Nurse gave her a course of injections which she submitted to bravely in the hope that her skin would get to look like that of the other girls. We gave her vitamins and oil for massaging her skin and she was much improved. But it will take months, even years of care and treatment to give her a skin you love to touch.

We hope that she will come back after vacation. She has no real home, no father, mother, brothers or sisters. Only some aunts and uncles who are sorry to have another mouth to feed. But she is one of the little ones whom the Lord Jesus loves and wants us to help.

Carrying Water

The South Sudan

By MISS JEAN MAXWELL, M. N., Editor, Nasir, Anglo-Egyptian Sudan

LITTLE NYAGUN

By MISS MARY K. SMITH, M.D., Nasir, South Sudan

THE beautiful story of the restoration of Jairus' daughter kept running through my mind while I sat in one of the clinic huts watching our beloved little Nyagun, seemingly at the point of death. Her family had given up hope for her recovery. The people in their superstition were saying that god was killing Nyagun. But the mother, in desperation, had called me in the night.

As soon as I knew that the child wasn't dead and had done what things could be done, we had talked quietly, and I had reminded her that we must keep calm and quiet and trust Jesus for the life before us. In the morning when the little girl's father came, it was almost too much for him, too. The day before she had been almost her normal self, and now she was lying unconscious, seemingly lifeless. But his wife's quietness quieted him. "She says," pointing to me, "that we must be still and pray to Jesus in our hearts." He looked at me pleadingly, "Oh, if Jesus can only give my girl life." Yes, there was the man at Jesus' feet pleading with Him to come to make his child well, He wasn't a ruler of the synagogue or anything else, just an ordinary father. Nyagun wasn't his only daughter, (for he has two wives) though she was her mother's only daughter. But she was sick and lay dying and he had asked Jesus to come.

There is more to the background story than that, and to tell it all is to tell the story of another of our clinic helpers. Nyagun is her mother's only daughter but not her only child. The oldest is Gac, a boy about eighteen. Three years ago now when just Miss Huffman and Biyak and I were in the clinic, we felt the need of more help, so Biyak brought us a boy to try out. He was anxious, willing and quick. After he had been around a few weeks we decided to tutor him outside of clinic hours in three R's. In less than a year and a half he was able to go into the third-year class of our mission school. Since he has started to regular school he has been in charge of sick school boys and works in the clinic afternoons and Saturdays. He

will be ready to go on to advanced school this next year, and I hope some day he may be a full-fledged medical assistant. The day that I found out that Gac was going to communicants class, I could have wept for joy and for thankfulness to Him for another prayer answered.

The year Gac started school full time I said, "What about Nyagun? If she is half as smart as you, she ought to be coming to school too." Now going to school in this land is all right for boys, at least for some of them. All of the boys in a family couldn't possibly go to school as there would be no one to look after the sheep and cows and hoe the corn, and these things are more essential to living out here than knowing the alphabet. But when it comes to girls going to school, that is different. A few come, but most of them do not. But Nyagun's mother said that her daughter would come to school, and she did all last year. Before long, we were all loving Nyagun with a passion. She was just dear, lovable, smart, and sweet. Among other things, Nyagun lives two miles from the mission, we have no school bus, and the path is all water and mud for at least half of the school year. But Nyagun was one of the most regular attendants. In June she took sick. Before I'd suspected it might be typhoid, she, her mother, and little brothers moved into one of the clinic houses so we could watch and care for her better. When she became suddenly worse that day early in August, we said, "It looks like just another victory for the devil over girls' education. The one girl whose family stood out against all opposition is the one who is so ill."

None of us looking at things from a human standpoint could be very hopeful about Nyagun. I think everyone on the mission that prayed at all from Tuesday until that following Sabbath prayed that the Lord would spare Nyagun. And when he really did and she sat up, asked for food, and smiled at us, we all had a bit of the feeling of the incredulous Rhoda who left Peter standing at the door knocking. But it has done much more. There are the school girls and boys who prayed and the school teachers, clinic helpers, and ourselves, the missionaries who need our faith strengthened. Then there is Nyagun herself. These people are not ones to express deep thoughts and feelings or to put their thank-you into words—they usually express them in other ways. What do all these things mean to them? Does that father remember that he asked Jesus to do all these things for him? We know that even after the people of Bethany had seen Jesus raise Lazarus from the grave after he'd been four days dead, there were those among them who still did not believe on Him.

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

OUR WELL-BABY CLINIC

By MISS MARJORIE FAUGHT, R.N., Addis Ababa, Ethiopia

EARLY this morning it was misty and rainy, and about noon it really began to pour. As it continued to rain we thought, "This is not a good day for our baby clinic, not many will come." Ruth Beatty and I gathered up all the bowls and spoons on a tray, sent them over to the Hospital with the scales, bananas and cereal. It stopped raining a half hour before time, and when we went over just two mothers had arrived. We started with them, weighing the babies, inspecting for scabies—"itch"—and cleanliness, and questioning the mothers about the child's diet. This was the fourth week, and we had hoped that some of the things we had taught them would be put into practise. Others came, and we finished

all those who had come the first week. When the benches were full—over 20 babies and children with their mothers—one of the hospital girls read a portion of Scripture and all of us prayed the Lord's prayer together. Each week Miss Beatty is taking a passage that tells about children of the Bible.

Our original idea was to teach the wives of the elders and potential ministers, but after the second session we had the clinic announced in Church. That week 35 babies and children came. And last week even more—perhaps we had given each baby and child a cake of soap the week before! And you could tell by looking at them, who had been there the week before and received the soap.

Our first lesson was on cleanliness, and we gave several demonstration baths. It was pretty hard to bathe the babies and put their dirty shirts on again. For most of them just have one garment, and wear it rain or shine, when it is hot or when it is cold. The mothers just wrap the babies a little closer in their own *shemmas* (shawl) when it rains or a cold wind blows. Today there was a precious new baby, just one month old. She did not have a stitch on, was wrapped in a dirty shawl. So after bathing her, we gave the mother a blanket and shirt and dress, and she did look sweet in a white dress and a pink blanket. We gave the mother a cake of soap, too. A society in Philadelphia gave me a good supply of baby clothes, and two other small babies had nice blankets too. How we wish we could give all the babies a new outfit, but we must pick and choose the ones we feel are worthy and needy. There was a seven-months-old baby today who weighed only as much as the one-month-old baby. We told the mother she could get a bottle of milk a day from the hospital. There are now fifteen babies being helped. The mothers pay only $U.S.00.48 a month, much less than the actual cost of the milk.

Our aim is to teach the mothers how to prepare the foods which are available for them. They do not know how to feed their babies after they are weaned. So far we have demonstrated how to mash bananas (50 or more only cost 16-28 cents U.S.) prepare a cereal from their bread flour, how to soft boil eggs (these are plentiful and though small are cheap—12 to 16 cents a dozen), how to make lime juice with honey for sweetening, and how to prepare their dried peas. Each time we have had enough food to give some to each child and baby. The children are hungry.

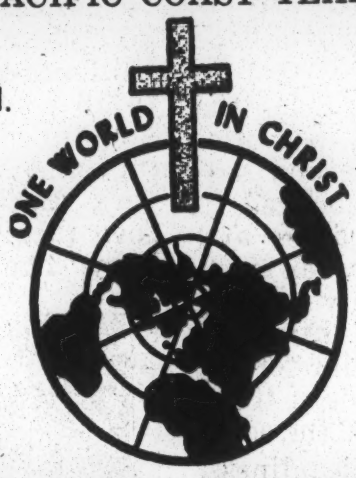
We know that we cannot expect to see sudden transformations in the appearance and health of our babies. It will take much patient teaching. Who could buy enough soap to keep the family clean when it costs ten cents and the month's s a l a r y is $6.00 or less? And who could keep c h i l d r e n clean when the only place they have to play is on the mud floor of a smoky house, or outside in the dust or mud? We face a difficult problem, but with patience and love, and faith and prayer, we can expect to see changes in our babies and children. We have seen the healthy clean children of our Christians in Addis Ababa, and in India. We know it can be done but it takes time. So we are not discouraged because some babies who received soap were just as dirty as before. We ask your prayers and that the mothers may be concerned about the souls of their little ones and early lead them to the One Who said, "Suffer little children to iome unto Me.

News Flashes

PROGRESS OF THE U.P. TEAMS IN THE FOREIGN MISSIONS ADVANCE PROGRAM NOVEMBER 1 - NOVEMBER 19, 1948

PACIFIC COAST TEAM

Mrs. Arthur B. McBride
Miss Ray H. Huffman, R.N.



Dr. T. C. Strangeway
Dr. James B. Cummings

The Pacific Coast area meetings were held in Vancouver, Seattle, Portland, Fresno, San Francisco and Los Angeles as centers. Our United Presbyterian team was present for all Interdenominational meetings except Vancouver. The principal speaker of these meetings was the Rev. Charles W. Ranson, General Secretary of the International Missionary Council, formerly a Methodist missionary in India. Prominent local leaders presided and other speakers were: Dr. Hivale of India, Bishop Sobrepena of the Philippines and Dr. P. W. Harrison of Arabia.

The messages were inspiring and challenging; singing by local choruses and the audiences was uplifting; the attendance, good at each meeting, was estimated at 2,000, and in Los Angeles about 7,000 assembled in the Shrine Auditorium. There were neither denominational nor racial barriers, a spirit of unity prevailed, and that there should be "One World in Christ" was the prayer of each one.

There is much we can do together and should do. But it was most heartwarming to meet groups of our own United Presbyterian Church people. The Spokane area was not in the itinerary, but a cordial, urgent request was extended and so the team members visited in Spokane and all the out-lying churches of the Presbytery.

In every area of the trip when women's meetings, men's meetings and joint meetings were held the regular budget of the Church was stressed, and as it was the time of the Thank Offering ingathering, messages were given, the purpose and plans for the ingathering were talked about and prayed over. Opportunities to speak to the children and young people in any church were welcomed.

Parsonages, new and old, were visited and their friendly doors were swung wide open to us. Some had been bought with the help of the Parsonage Fund of the Women's Board, others were not. It was a joy to see the Under-Shepherds of the flock in worthy homes, some of which were old, large and rambling in a staid parish, others new, small, up-to-date bungalows in a new, growing community.

Everywhere we went we were most hospitably received. Trains were met and cars were waiting to transport us to our next appointment, all plans laid carefully by a diligent, alert local committee. Groups where there were few, if any, familiar faces were soon transformed into groups of friends in a common cause to make Christ known and to advance His cause. Where the entire team was present an inspirational message was given by Dr. Strangeway, then a panel discussion, or symposium, by the other members of the team was presented. Our team was fortunate in having Dr. J. B. Cummings from Pakistan, a Muslim country, and Miss Ray Huffman of the South Sudan from the area of pagan tribes, who brought gripping information

that showed clearly the need for the Light in places of utter darkness.

As we members came away from the West, we have cherished memories of old friendships renewed, of new friendships formed, of meeting former home and foreign missionaries, and kinsfolk of those who are in missionary service, those waiting to sail and those considering the place where life will be most abundant and satisfying. We have a deeper realization and appreciation of being "workers together with Him" and a strengthened sense of comradeship as we march forward together under the banner of our King of Kings.

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

"Lead on, O King Eternal,
We follow not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might."

Mrs. McBride, Reporter

MIDWESTERN TEAM

(*Continued from December Magazine*)

Miss M. Lois Boyd
Mrs. H. Ray Shear
Dr. Glenn P. Reed
Mr. W. H. Merriam

Des Moines

Mass Meeting well attended on Sabbath evening. Our team was busy in and around Des Moines morning and evening. Our Foreign Advance Programs tied in very well with the local emphasis on the Evangelistic Crusade. The unity of the whole work of the Church, home, foreign, emphasis on study of the Word—evangelism and life commitment characterized this meeting.

Tarkio

Tarkio Young People showed real interest in our Mission program and many had personal conferences with members of the team.

A dinner in the United Presbyterian Church gave the opportunity for the messages of Advance. At this dinner and again at Chapel, the team was privileged in having fellowship with Dr. J. A. Thompson.

The Collins' home became our home for three days. The keen interest which radiates from this home insures the future of missions in this area. President and Staff made a large place for the visiting team.

Denver

An enthusiastic group greeted the team in Denver. Presbytery was in session so the ministers joined the audience and participated in the evening program. Almost 100% representation from the Presbytery and some from two other Presbyteries. Colorado Springs and Canyon City had stop-over speakers.

Lincoln

The distances were great; a good representative group assembled in the Lincoln Church to welcome us and give us a hearing. The pastor had arranged an interesting trip to the State Capitol building for the forenoon.

Kansas City

On the way to Kansas City over the week-end the team went to Omaha, Topeka, Kansas City, Kansas and St. Joseph for Sabbath engagements morning and evening. One went to

Summerfield for the Thank Offering. A large group from Mission Creek congregation attended this service.

A large choir of Negro students furnished the music at the Mass Meeting. Our denominational meetings manifested an excellent spirit.

ST. LOUIS

Again we heard Congressman Judd with great profit. Our meetings were well attended by representatives of United Presbyterian churches in and beyond St. Louis. A meeting for women, a panel discussion, and evening program filled the day.

Our deepest appreciation goes to the pastors and local committees who arranged for us. Their care for us in so gracious a manner is not soon to be forgotten.

Mrs. Shear, Reporter

EASTERN TEAM

(*Continued from December Magazine*)

Miss Marguerite McClellan
Mrs. Charles Wright Fulton
Dr. E. E. Grice
Dr. John Vroon

More than eight hundred boys and girls crowded Old Stone Church on Cleveland's Public Square in an inspiring interdenominational Children's Rally. Chief Luthuli, a third-generation Christian from Natal, Land of the Zulus, was the principal speaker. The meeting was in charge of Mrs. Clair Brewer, the efficient Junior Secretary of Cleveland Presbyterial.

A United Presbyterian Youth Rally was held at the Sixth United Presbyterian Church, Cleveland. About two hundred attended. Dr. Caldwell of the Foreign Board and the eastern team members brought messages.

More than eighty-seven hundred attended the interdenominational mass meeting at the Cadle Tabernacle in Indianapolis.

Honored guests at the dinner and mass meeting of United Presbyterians in Washington, D.C., were the two daughters of the Ethiopian minister to the United States.

At the Women's meeting at First Church, North Side, Pittsburgh, an orchid was presented to Mrs. W. H. Vincent who had been present at the first meeting of the W.G.M.S. in the same church in 1883.

The members of the eastern team are deeply appreciative of the friendship and warm hospitality extended to them in all cities visited.

Mrs. Fulton, Reporter

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THE SECRET SOURCE

Great truths are greatly won: not found by chance,
Nor wafted on the breath of summer dream;
But grasp'd in the great struggle of the soul,
Hard buffeting with adverse wind and stream,
Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain:
Truth springs like harvest from a well ploughed field;
And the soul feels it has not wept in vain.

—Horatius Bonar.

President's Page

Launch Out Into The Deep

Christ said to His Disciples—"Launch out into the deep, let down your nets for a draught"

A new year has dawned, one of new hope, courage and new responsibility. There is much to be done throughout the whole world to carry out the Angels' heralded cry of "Peace On Earth, Good Will to Men." We as Christians know that is only possible as we follow the King.

First, we must begin the year with God. Before we can successfully launch our good ship 1949 we must first take stock of ourselves. We know at this time of the year inventory is taken. What do we as Christians have in our inventory? Are we satisfied with the stock that we have on hand? Possibly we need to have more meditation in our lives, to get closer to God. Meditation seems to have become a lost art. "God will direct our paths," only "Be still and know that I am God."

Obedience of self is quite necessary in order to carry out the many tasks in building the Kingdom of Jesus Christ. We must give our very lives into the Master's keeping so that when there is work to be done, we shall always be "on call" to do His bidding. Prayer must be the cornerstone of our lives. "Pray without ceasing, because we know that "Whatsoever ye shall ask in my name, that will I do." Our faith shall come forth victorious under all circumstances when Christ is the Captain of our "ship."

Many things took place in the year that has just closed for which missionary women should give loud and joyful praise and thanksgiving to their Heavenly Father. The great Amsterdam Council cemented the very lives of Christians of all colors, creeds and nationalities, in order to go forward to win the world for Christ. Our own denomination has launched a great Evangelization campaign. The Missions under our own W.G.M.S. have made great advances. Yes, truly, we have not stayed close to shore, we have heeded the Master's command, have launched out into the deep, where the great draught of fishes may be found.

As Christ commands Christians, "Let down your nets," we know the time is at hand. He speaks the right word at the right time and if we go forward we will conquer in His name.

To go forward now calls for our courage and our faith. Faith that is strong within us is "Victory Faith that Overcometh the World."

Women of the Church, the challenge is yours to meet. Pray for your homes that Christ may dwell there, pray for your Church that its foremost objective may be to win souls at home and abroad, pray for your nation as it launches out into a new era, that its leaders may be God-fearing men.

Our United Presbyterian Church summons you to accept the Master's call—"Follow Thou Me".

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our Faith."

Lead on, O king Eternal, 'till sin's fierce war shall cease,
And holiness shall whisper the sweet Amen of peace;
For not with swords loud clashing, nor roll of stirring drums;
With deeds of love and mercy, the Heavenly Kingdom comes.

(*Mrs. E. Joe*) *Margaret P. Vandervort*
First Vice-President

MRS. E. D. McKUNE, Editor, Eastview Dr., R. F. D. 3, Allison Park, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

THE EDITORS TALK IT OVER

(*In this conversation "EE" indicates that the speaker is the EDITOR EMERITUS, Mrs. John P. White; "E" indicates the EDITOR*).

E: The year 1948 has bequeathed to the New Year the memory of some important Christian meetings, destined, it seems now, to go down in history as great steps forward in missionary advance and outreach. Think of the World Council meeting at Amsterdam! Think of the Foreign Missions Assembly at Columbus, Ohio, and the follow-up of interdenominational teams speaking in 36 cities of the United States!

More than two months have passed since we attended the Assembly at Columbus, but I feel now, as I did then, that it was one of the richest experiences of my life. *One World in Christ*—who could forget the challenge of that banner ever before us at the front of the great auditorium!

EE: Not so many years ago "One World" became a familiar phrase in politics. It has been a sort of catch word in all global affairs. Let no one of this century think the idea originated in his mind. The most precious words in the Gospel are "God so loved the WORLD that He gave His Son to save all who would believe in Him and accept Him.

"One World" is a great idea from the missionary viewpoint. Christ sent his first disciples into all the *world*. If I understand what we were trying to do at Columbus it was just this—to call the Church anew to her great program which is to take the message of salvation through Christ and Christ alone, to every nation, every creature in this *One World*.

What personality among the Nationals there made the greatest impression?

E: That question would be difficult to answer with finality because there were many outstanding personalities. Certainly Chief Albert J. Luthuli, the Christian Zulu layman and administrator from South Africa was well received.

EE: Why did the delegates like him?

E: Perhaps because of the fervent way he sang the national song of his people, and his answers to his own challenging questions, "Where is Africa going? What will Africa be like tomorrow?" He said, "Ever since Western civilization made contact with Africa a New Africa has been coming into birth. Whether we shall have a noble progressive Africa wherein love, brotherliness, righteousness shall abound or a reactionary and sour Africa dominated by hate, anger, revenge and greed shall depend a great deal on the policies and attitudes adopted by secular agencies, commerce, industry and governments, and how they regulate their relations with Africa . . ."

He mentioned other "world views" or faiths such as Islam, communism, intense materialism and secularism that are making a strong bid to capture the soul of Africa. The spiritual, moral and mental confusion in the minds of the people resulting from these systems should challenge the Church of Christ to redouble its efforts to capture Africa for Christ *now*. He estimated that 95% of the 160,000,000 Africans are still illiterate. Christians number not more than 20% of the total population.

EE: When we speak of Africa we never seem to be thinking of our own fields. We talk of Ethiopia, South and North Sudan and Egypt—all of which are parts of Africa, but with the exception of the South Sudan, not black Africa.

Our own areas were not much stressed at Columbus except in a brief message by Dr. Grice, but they are nevertheless a part of the great continent of Africa.

In our denominational gatherings we heard some heartening reports of the new interest in the Bible, in the way new adult readers are opening their minds and hearts to the wooing of the Spirit of God.

But what about India? Do you recall whether Assembly speakers had much to say about India, that other great land where we have missions?

E: Yes, India was presented in at least two outstanding addresses by Indian Nationals—the Rev. Paul Ramaseshan, Principal of the Church of South India Bible School, and Dr. Hilda M. Lazarus, Director-Principal of Vellore Christian Medical College.

No one could doubt the former's interest in the 700,000 villages in India. When he said that actually this official count of villages is doubled, I was perplexed, until he explained that the caste section and outcaste section really make two separate entities or villages. He pled for the 90,000,000 down-trodden outcastes. The Church first took root among them. In weariness from their frustrated hopes they turned to the burden-bearing Christ for comfort. Today 98% of the Indian Church is drawn from these outcaste sections. Problems confront the Church such as keeping village Christians from drifting cityward where they often become indifferent to Christ and good family life, conserving the desire for witnessing, helping to develop the resources of the land.

Dr. Lazarus, tiny of stature, yet powerful mentally and spiritually, is a splendid example of what Christ can do with consecrated Indian womanhood. In closing her dramatic appeal for India in this time of need she said, "Let us prove to the non-Christians that we are all one family irrespective of race or color or creed. World citizens. One Church, one World, one Christ, one Kingdom—and we can all work and live together under the flag of the King of Kings. Christianity is a practical religion and the only solution for world peace."

But, we must not linger on India. The Far East also called.

EE: The cable that came from Syngman Rhee—a Christian—the President of the Korea Republic was really heartening. In closing his very beautiful message he said: "We assure you that we will do anything in our power to assist your great work and we need your support and cooperation in the realm of the moral and spiritual development."

Korea has been one of the most outstanding mission fields of the world. No other little nation gave so much promise of evangelizing its people as did Korea before the Japanese oppression.

The address by Mr. Kyung Chik Han was at once saddening and cheering. He gave the dark side—Korea for years under the thralling bondage of the Japanese, today under bondage to communists. He told of perse-

cutions through the years. I liked his outline with three points—just like a United Presbyterian sermon!

First—Korea, a major spiritual battleground.

Second—Korea in a formative period.

Third—Korea, a possible Christian country.

I liked the cheering words about the faithfulness of the church in these difficult times. Similar words have been coming from missionaries. Dr. John Smith has written words of great encouragement as he has visited Korea and participated in their stirring evangelism.

The speaker at Columbus said, referring to the Christians from the North coming into South Korea, "I find that these Christian refugees are like the first-century Christians, preaching the Gospel everywhere they go. More than forty new churches have sprung up through their efforts. We have a new vision of a Christian Korea before us."

Should we not be tremendously concerned about Japan also?

E: From the opening session of the Assembly we felt the call of Japan. The gavel used was dramatically presented to Dr. R. E. Diffendorfer, the presiding chairman, by Takuo Matsumoto, a graduate of Ohio Wesleyan and principal of Hiroshima's Girls' School. After asking forgiveness because Japanese Christians were not strong enough to prevent the great World War and thanking America for her post-war generosity and sympathy in sending provisions to Japan, he humbly presented the gavel carved from the stump of a tree destroyed by the first atomic bombing, saying, "May the presentation of this gavel and the splendid Christ bring a new sense of fellowship and love and may there arise in our hearts a desire to create a world in which atomic bombing can have no part." He voiced the only possible basis for world peace—a unity based on Christ, "the world united through a common faith so thoroughly *in Christ* that His commandment to love one another is fulfilled in all human relationships."

Yoshio Higa, head of the Youth Department of the Christian Churches of Okinawa asked for more missionaries, saying, "Now is the golden opportunity for Christians to Christianize the entire population of Okinawa."

The words of the Rev. Michio Kozaki, head of the National Christian Council of Japan, were similar, "My country stands on the threshold of becoming a Christian nation." Do you suppose that after Japan has passed her "defeat complex" she will really abolish her army, navy, air force and even her emperor system? We need to learn more about Japan.

I am glad that Japan is to be our interdenominational study for 1949-50.

But, do you not think that the study of China at this time is most opportune? How can you account for the fact that in 1948 we are studying China?

EE: The only answer I can give is the guidance of God's Spirit. Apparently the correlation of the study to agree with world events might seem to be the answer. These united mission study programs are made out years in advance. You recall that when we studied *West of the Date Line* our boys were scattered all over the Pacific Islands. Yet the program was selected several years before that time. Much prayer for guidance is sought by those who have the responsibility of preparing the studies. The study of China today is timely.

Congressman Walter Judd gave people much to think about. Quoting Lenin, he said, "The ultimate decision between these two great philosophies (democracy and communism) will be made by the millions in Asia." Then he added, "The millions in Asia control which way the balance will tip.

We control the immediate destiny—they control our ultimate destiny. Which way Asia goes depends largely on what happens in China."

The United States should sit in sackcloth and ashes for secretly promising Manchuria—which was not ours to give—to Russia for thirty years! Dr. Judd urges most strongly that Christian missions must be maintained in China. "We must re-vitalize, enlarge and reorganize our program." In conclusion Dr. Judd said that our missionary work must continue under any circumstances, that Christian personnel should be stressed more than the erection of buildings. The work of the church must go on for China needs Christ.

E: Poor old China—old in age, but trying to solve problems as new as each morning. Newspapers, magazines, radio give information just now which Christians should weigh and evaluate carefully. Again Madame Chiang Kai-Shek has come to our shores to ask for our help.

But, in the final analysis, what was your deepest impression of this Assembly?

EE: After all the speakers had been heard it seemed to me that one of the most cheering features of the program was the presentation of the nationals. Wasn't it a thrilling sight to see those 26 men and women, costumed in national garb standing together. They are a promise of the church around the world tomorrow. The color of the skin, the variety in clothes did not enter our thoughts at all. One with Christ was the heart and the message.

I thought of the messengers in that group. I thought of the churches being established and schools and hospitals and teachers and physicians who poured out their lives for each country represented in that group.

I meditated on the great fact that the ambassadors of Christ can enter every nation in the world—now including Afghanistan and Thibet so long closed, that the suffering people of the world welcome the missionaries for the temporal and physical help they can give and the sorrowful heart-hungry men and women listen eagerly to the story of Christ who can give to them peace and joy in their hearts.

The Church of Christ is not an organization but an organism; it is alive today all over the world.

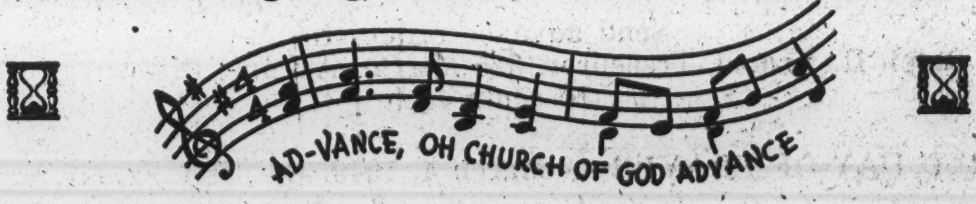
The sight of those 26 brought to my mind the picture given in the Revelation "I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

E: I am convinced that its far-reaching influence will live on and on. We must tell about it!

EE: Write about it!

E: Give for it!

EE: And live for it!

E: Make the message real until there is generated throughout the world the never-ending song, *Advance, O Church of God, Advance!*

Honor Roll

DELEGATES TO THE 1949 WGMS CONVENTION

To meet in Sterling, Kansas, June 2-7, 1949

Presbyterial	*Date*	*Secretary Reporting*
Kiskiminetas	September 29	Mrs. Roy Sharp
Steubenville	October 5	Mrs. G. C. McBane
Delaware	October 16	Mrs. Glenn Davidson
San Francisco	October 18	Mrs. Verna Foster
Allegheny	October 20	Mrs. Howard O. Barnes
Xenia	October 27	Miss Wilda Bickett
Idaho	October 27	Mrs. Frank C. Jones
Caledonia	October 29	Mrs. Harold S. Fisher
Spokane	October 29	Mrs. F. M. Hoesly
Kansas City	November 3	Mrs. Grant B. Gibson
Oregon	November 9	Mrs. Everett C. Fisher
Chartiers	November 13	Mrs. John Montgomery, Jr.
Ohio Northwestern	November 17	Mrs. H. H. West
Vermont	November 17	Mrs. Richard Sargent
Los Angeles	November 18	Dr. Grace E. Finney
Uncompahgre	November 26	Mrs. Henry Burrows
Beaver Valley	November 26	Mrs. Howard A. Butler

W. G. M. S. Convention

The Sixty-fifth Annual Convention of the Women's General Missionary Society of the United Presbyterian Church of North America, will be held on the campus of Sterling College, Sterling, Kansas, June 2-7, 1949.

The local committee with Mrs. William McCreery as chairman, is diligently working on plans to meet all anticipated needs of the 1949 Convention. We pray that it may be a mountain-top experience for all even though you will assemble on the level plains of Kansas.

Mrs. Howard E. Scott
Local Publicity Chairman

Announcements

The Program Calendars for 1949-1950 are being prepared.

Send advance orders to
Mrs. Ralph H. Arnold, Treasurer, 525 Mifflin Avenue, Pittsburgh 21, Pa.
10 cents each

WORLD DAY OF PRAYER — March 4, 1949, the first Friday of Lent.

A Nurse's Prayer

I dedicate myself to Thee
O Lord, My God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in thy heart did burn
For those who on life's weary way
Unto divers diseases are a prey.
Take then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve;
Guide Thou my hands, that e'en each touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile on many a sufferer's bed.
Touch Thou my lips, Guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear,
Crown me with hope and love, which know no fear
And faith, that coming face to face with death
Shall e'en inspire with joy each dying breath.
All through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray:
Work in me, through me, with me, Lord this day.

Myra L. Sawyer

MRS. THOMAS H. NEWCOMB, Secretary, Publication Building, 209 Ninth St., Pittsburgh, Pa.

WELCOME! LIFE DIRECTORS—LIFE MEMBERS

Last year we added to the roll of Life Directors nine new names, and to the roll of Senior Life Members, 1,067. Junior Life Members numbered 1,021, while twenty-nine names were placed on the Memorial Fund Roll.

As yet we do not have the figure complete for this year, but we want to welcome to the ever-growing ranks of those who are interested in the growth of the Kingdom of Christ and His work at Home and Abroad the new members whose names will appear on the pages of the *Magazine* in the next two or three issues, or until the list is complete. We also welcome most heartily the new Junior Life Members whose names and pictures may be found in the Junior Magazine from time to time. The Psalmist said: "The Lord gave the Word: great was the company of those that published it." Through these gifts to the Thank Offering you belong to the host of folks that help to "publish glad tidings."

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From Nov. 1, 1948 to Dec. 1, 1948

57. Mrs. Edith L. Brown, Akron, Ohio. By her daughter, Marion Brown.
58. Mrs. Ruhl Williams, Akron, Ohio. By members of the Dora B. Whitely Society.
59. Mrs. Madge Faull, Akron, Ohio. By Mrs. Fred Faull, Sr.
60. Mrs. George Farrimond, Pittsburg, Kansas. By friends.
61. Mrs. Louise Bussey, Pittsburg, Kansas. By friends.
62. Mrs. Jack Massey, Pittsburg, Kansas. By a friend.
63. Mrs. Verna Brown, Quincy, Mass. By members of the Quincy Golden Circle.
64. Mrs. Dorothy Kennedy, Quincy, Mass. By members of the Quincy Golden Circle.
65. Mrs. William F. Campbell, Quincy, Mass. By members of the Quincy Women's Missionary Society.
66. Agnes Kennedy, Watertown, Mass. By members of the Anna E. Stoddard Missionary Society of Boston.
67. Mrs. Cora M. Young, West Glover, Vermont.
68. Mrs. Beatty Hawthorne, Cadiz, Ohio. By Mrs. John G. Worley and Mrs. F. S. Mehollin.
69. Marguerite Haverfield, Cadiz, Ohio. By her Secret Sister in the Gertrude Jamison Society.
70. Mrs. John Lodge, Cadiz, Ohio. By a member of the Gertrude Jamison Society.
71. Mrs. Alvis Andrews, East Liverpool, Ohio. By her sister, Mrs. Mae McMasters.
72. Mrs. Fred Caldwell, East Liverpool, Ohio. By two friends in Young Women's Society, First Church.
73. Mrs. Jessie Goddard, East Liverpool, Ohio. By members of the Y.W.M.S., First Church.
74. Mrs. Edna Croft, East Liverpool, Ohio. By members of the Y.W.M.S., First Church.
75. Mrs. Adam Baillie, Canton, Ohio. By members of the Corena Daugherty Missionary Society, Bedford Avenue U. P. Church.
76. Grace Hover, Canton, Ohio. By members of the Sara Wallace Eby Missionary Society, Bedford Avenue U. P. Church.
77. Mrs. Charles R. Turton, San Francisco, Calif. By members of the Ingleside Women's Missionary Society.
78. Mrs. William A. Jamison, Youngstown, Ohio. By Mrs. Everett P. Morgan.
79. Agnes Wooler, Youngstown, Ohio. By Wilma Mintier.
80. Mrs. J. Pendry Williams, Youngstown, Ohio. By Anna Ria Fulton.
81. Marjorie N. Pope, Youngstown, Ohio. By Irene B. Wilson.
82. Elizabeth Silliman, Youngstown,

Ohio. By Mary Fulton.
83. Capitola Gregg, Youngstown, Ohio. By her sister, Mary E. Gregg.
84. Margaret Hay, Youngstown, Ohio. By a friend.
85. Mrs. W. B. (Magdaline) Montgomery, Youngstown, Ohio. By Margaret and Catherine Montgomery.
86. Martha Cowden Buckler, Dearborn, Mich. By her mother, Mrs. Ralph Cowden.
87. Mary McCoy, Monmouth, Ill. By friends in the W.F.M.S., Second Church.
88. Mrs. Robert C. Bowen, Monmouth, Ill. By a friend.
89. Mrs. Bertha Auliff, LeClaire, Iowa. By members of the Missionary Society; Gleaners Class; Willing Workers Class; Loyal Mothers Class, and the L.O.A. Class.
90. Mrs. John W. Fletcher, LeClaire, Iowa. By her husband and son Cecil.
91. Mrs. Gwladys L. Smith, Seattle, Wash. By friends.
92. Mrs. Maisie MacWilliams, Philadelphia, Pa. By a dear friend.
93. Mrs. Maud Park, Valencia, Pa. By her husband, W. D. Park.
94. Mrs. Edna Pearl Krebs, Valencia, Pa. By her son, Samuel C. Krebs.
95 Mrs. Elva S. Magee, Valencia, Pa.
96. Mrs. Eva B. Maratta, Valencia, Pa.
97. Mr. Thomas H. Brunner—In Memoriam. By his daughter, Claire E. Brunner, Turtle Creek.
98. Mrs. W. N. Snyder, Jr., Irwin, Pa. By Mrs. W. N. Snyder.
99. Mrs. Oliver Heighes, Irwin, Pa. By Mrs. R. A. Eisaman.
100. Mrs. Harry Neil, Irwin, Pa.
101. Mrs. Theodore Witcraft, Irwin, Pa.
102. Mrs. Harry Coffman, Gary, Indiana. By members of Women's Missionary Society.
103. Mrs. James Gammie, Hammond, Indiana. By Missionary friends.
104. Mrs. David G. McIllwraith, Aurora, Ill. By a friend.
105. Mrs. Esther Tinker, Akron, Ohio. By her sisters: Miss Frances Tait, Grove City, Pa. and Mrs. Mildred Aiken, Duke Center, Pa.
106. Mrs. Ralph D. Bald, Pittsburgh, Pa. By a friend.
107 Mrs. Sara E. Moore, Pittsburgh, Pa. By her husband, R. W. Moore.
108. Mrs. Wilson Shearer, New Florence, Pa. By her husband and three sons.
109. Mrs. Jennie B. Coleman, South Bend, Pa. By the G. H. Coleman and the C. M. Millen families.
110. Mrs. Ferris Lewis, Dearborn, Mich. By members of the Littlefield Boulevard W.M.S.
111. Mrs. Eric Holmgrain, Dearborn, Mich. By members of the Littlefield Boulevard W.M.S.
112. Mrs. Loyal Osborn, Dearborn, Mich. By members of the Littlefield Boulevard W.M.S.
113. Mrs. Rudolph Kantzler, Dearborn, Mich. By members of the Littlefield Boulevard W.M.S.
114. Mrs. Margaret V. Laxson, Ontario, Oregon. By members of Women's Missionary Society.
115. Mrs. Eugene H. Mays, Evans City, Pa. By her daughter, Naomi Mays.
116. Jane Hunter Beatty, Philadelphia, Pa. By members of the Fairhill Y.W.M.S.
117. Mrs. Frank C. Miller, Columbiana, Ohio. In memory of her parents, Mr. and Mrs. Thomas Milton George; through the W.M.S. of First U.P. Church, East Liverpool, Ohio.
118. Mrs. Ella Hendrix, East Liverpool, Ohio. By the W.M.S. of First U. P. Church, from a Special Fund.
119. Mrs. Norman C. Carlsen, Newton, Iowa. By a friend.
120. Mrs. Orval Hamm, Kansas City, Kansas. By her husband and daughter, Kathryn Jo.
121. Mrs. Mary Crawford, Amoret, Mo. By her daughters.
122. Mrs. John A. Lantz, Oakmont, Pa. By her son, Harry Lantz.
123. Fannie Johnston, Oakmont, Pa. By a friend.
124. Mrs. William Bryson, Oakmont, Pa. By a friend.
125. Mrs. Alice Clevenger, Oakmont, Pa. By Mrs. Harry Oberlen.
126. Mrs. Thomas L. Moore, Oakmont, Pa. By her husband, Dr. T. L. Moore.
127. Mrs. W. Kenneth Crusan, Oakmont, Pa. By her husband, W. K. Crusan.
128. Alice Stotz, Ingram, Pa. By her grandmother, Mrs. Edward Stotz.
129. Karen Stotz, Ingram, Pa. By her grandmother, Mrs. Edward Stotz.
130. Mrs. Elmo Prest, Tilden, Ill.
131. Mrs. Everet Prest, Tilden, Ill.
132. Mrs. Minnie Lemke, Tilden, Ill. By Members of the Missionary Society.
133. Mrs. Martin Wilson, Tilden, Ill. By Members of the Missionary Society.

LIFE DIRECTORS
$300.00 Each

1. Mrs. Nannie Elliot—In Memoriam. By members of the W.M.S., First U.P. Church of East Liverpool, Ohio, through the Mrs. Nannie Elliot Fund.

MEMORIAL THANK OFFERING FUND
$100.00 Each

3. In Memory of Miss Annie A. Russell; By members of the Quincy Golden Circle, Quincy, Mass.
4. In Memory of Mrs. Jesse T. Daugherty; By Mrs. R. A. Eisaman, Irwin, Pa.

(Correction: A typographical error on Page 229 of the December Magazine. Lines 3 and 4 should read, "Remember the Thank Offering year closes with December 31.)

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $9,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

A HAPPY NEW YEAR TO ALL!

WORDS OF WISDOM

I expect to pass through this life but once.
If, therefore, there is any kindness I can show,
Or any good I can do to any fellow-being,
Let me do it now. Let me not defeat it,
For I shall not pass this way again.
—Selected

These words of wisdom are worth considering as the very New Year, 1949, begins its march of the months. If a person is inclined to shun responsibility, or to put off doing promptly the task at hand, the aforesaid "words of wisdom" seem to make sense, and present a definite challenge to all who would desire to be recognized as useful Christians.

THAT Y.W. SPECIAL FUND

Is your society taking care of its responsibility to this fund early in the year? Far too many put off this payment to the very last month of the church year. Perhaps some of our readers receive monthly salaries. How would you like your employer to hold off paying you until the very last month of the year? Remember that there are *four salaries* included in the Y.W. Special Fund! Then, if you were a member of a school that received its maintenance from a definite group, and that group was slow in sending the money to purchase supplies for the school, would you enjoy being the teacher in charge, responsible for keeping the girls fed and in good health? If the societies of this department, the recognized backers of the Special fund, will put themselves in imagination in the place of the recipients of this fund, the tardiness in paying in the *dollars* and *half dollars* will be considerably hastened. The treasurer will be happy to take care of all receipts!

YOUTH IS IMPORTANT!

Once it was generally accepted that "children should be seen but not heard." Now it is impressed on us that youth must find expression and give vent to it as it is moved. We are reminded of the excellent opportunities offered to our young peo-

ple in the variety of subjects to be accepted, the research to be made. The assumption seems to be that opportunity itself will insure success! Unfortunately it is not so easy to be made ready to be useful,—or is it fortunate? Every one learns sooner or later that "there is no royal road to success."

More and more it is being borne in on us that if Tomorrow is to be a better world for all, great care must be taken of Today. Admittedly, in the center of things is Today's youth. How important are the young folk of our homes, communities, churches? The standards to be held Tomorrow will depend largely on what ideals are held by our present-day young people. Do you detect a tendency among many of them to decide what laws, secular or religious, they will respect and what they will pass over?

But in spite of all the uncertainties these young people present, some of them have figured out life rather clearly. We heard the story of a father whose leisure reading was, as he thought, unnecessarily interrupted by the constant chatter of his little boy. In order to keep the lad quiet for a *long* time, the father cut a pictured paper into many and curious pieces and turned the jig-saw puzzle over to his son, telling him to solve it. The father was sure of a *lengthy* silence and returned to his reading. Minutes ticked off, — yes, *ten* of them! Suddenly a young voice shouted, "I have it!" The father, utterly surprised, exclaimed, "Son, how did you do it?" The boy, all excited, said, "I fitted the parts and a boy appeared! I decided that if the boy was right, the world would be right!" Truly the ills of the world will be much reduced if the boys —and girls of the world are committed to the right!

Nothing is more reassuring to parents than to have their children reverence them and to give proper thought to things high and holy. If young people are right, how hopeful for Tomorrow's conduct in every phase!

Assuming that our youth do not measure up to expectations, perhaps they have taken their cue from the oldsters. The pattern set before them and has been far from perfect. What's the matter? Nothing that might not have been checked if the youth of a previous generation had been like the lad who was sure that *if* the boy is all right, the world will be all right! The world is rich in boys and girls; youth abounds on every side. Let the boy be right! Let the girl also live for high thoughts! Tomorrow will be a glad world and much rejoicing will ensue!

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. A. C. Peoples, our special worker in the Southland, expresses her gratitude in being connected with the Young Women as a Special worker. She says, "I have really enjoyed receiving cards, gifts and other forms of correspondence from the various Y.W. societies. Last year I supervised the work of the Young Women here at our school church, but because we like to let the work of the various departments go to all the members, I am not working with them this year, but in another department.

"The girls are bubbling over with enthusiasm in the spiritual work as well as in a social way. They sponsored a reception recently in honor of a young lady who had been a member of the society the last four years. She was graduated last spring and is now in a near-by college.

"Our work in the school is progressing nicely. We are looking forward to having a regular pastor by November. While we are having church services only once a month —not having a settled pastor—yet we have services! The missionary societies are conducting worship and praise services at the regular

(*Continued on Page* 298)

Girls' Circle Program

By MRS. WALTER G. COMIN, JR., Pittsburgh, Pa.

This meeting might be developed as a sight-seeing tour, because its purpose is to acquaint your group with several interesting aspects of Chinese Culture.

Preparing for the Meeting

Post an announcement in the church bulletin or on a bulletin board in the Sabbath School room, that you are arranging an exhibit of Chinese arts and crafts and would like to borrow anything some of your friends in the congregation might like to share. Be sure that you can guarantee the safekeeping and return of every object borrowed.

Assign each of the program features selected by the planning committee to one person, who will read the appropriate section in *Look Again at China,* study the pictures, perhaps find some additional material in the local library and then decide on an appealing method of presenting it. See "Social Ideals," "Art," and "Language and Literature" in the study book.

Give attention to arranging the meeting room so that everyone may have an opportunity to see, hear, touch and even taste a variety of things representative of Chinese life.

Look in your local library for some information on Chinese writing. They may have a copy of *You Can Write Chinese* by Kurt Wiese. Or you may secure 10 copies of a leaflet *Let's Try Chinese* by William D. Allen and S. T. Shen, by sending 25 cents to United Service to China, 1790 Broadway, New York 19, N.Y. You may also ask them for a list of literature and free packets for senior high groups.

A small group should rehearse the Chinese songs beforehand if you plan to use them in the program.

All Set for the Meeting

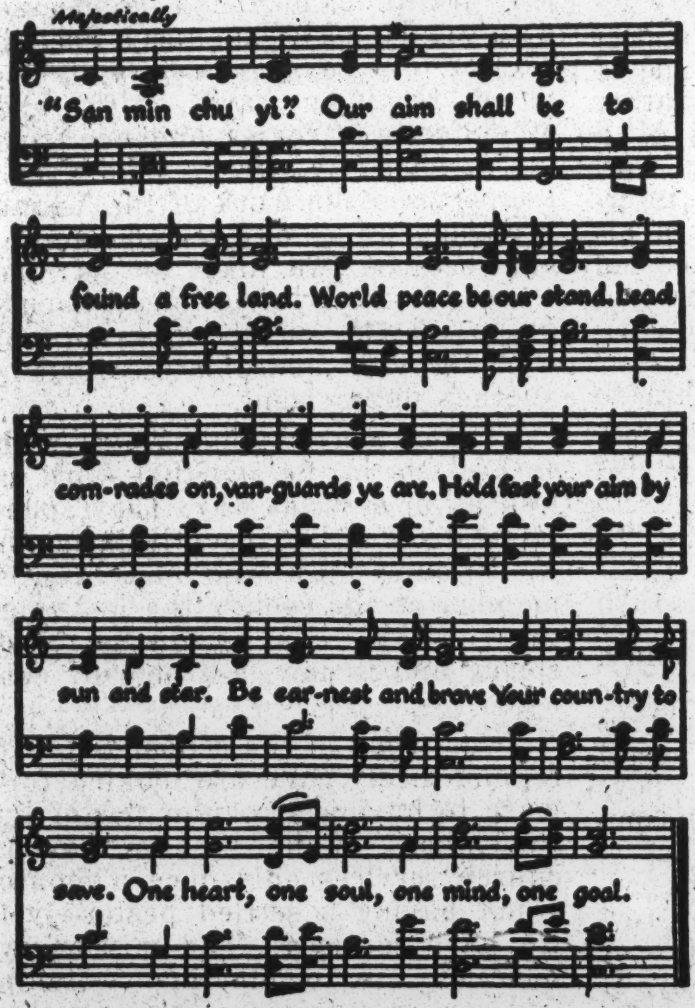
The tour-guide should preside over the program meeting and after a few remarks that will launch the sight-seeing tour introduce each feature.

1. The first feature might well be a visit to Peking (now called Peiping) the old capital

Chinese National Anthem

Sun Yet-sen
Trans. by Tu T'ing-hsiu

Melody by Ch'eng Mao-yun
Harm. by Bliss Wiant


Majestically
"San min chu yi? Our aim shall be to
found a free land. World peace be our stand. Lead
com-rades on, van-guards ye are, Hold fast your aim by
sun and star. Be ear-nest and brave Your coun-try to
save. One heart, one soul, one mind, one goal.

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of China, which is beautiful and spectacular with some of the most magnificent art treasures in the world. This visit offers an opportunity to learn about Chinese architecture so locate as many illustrations of it as you can. Many buildings are connected with China's traditional religions.

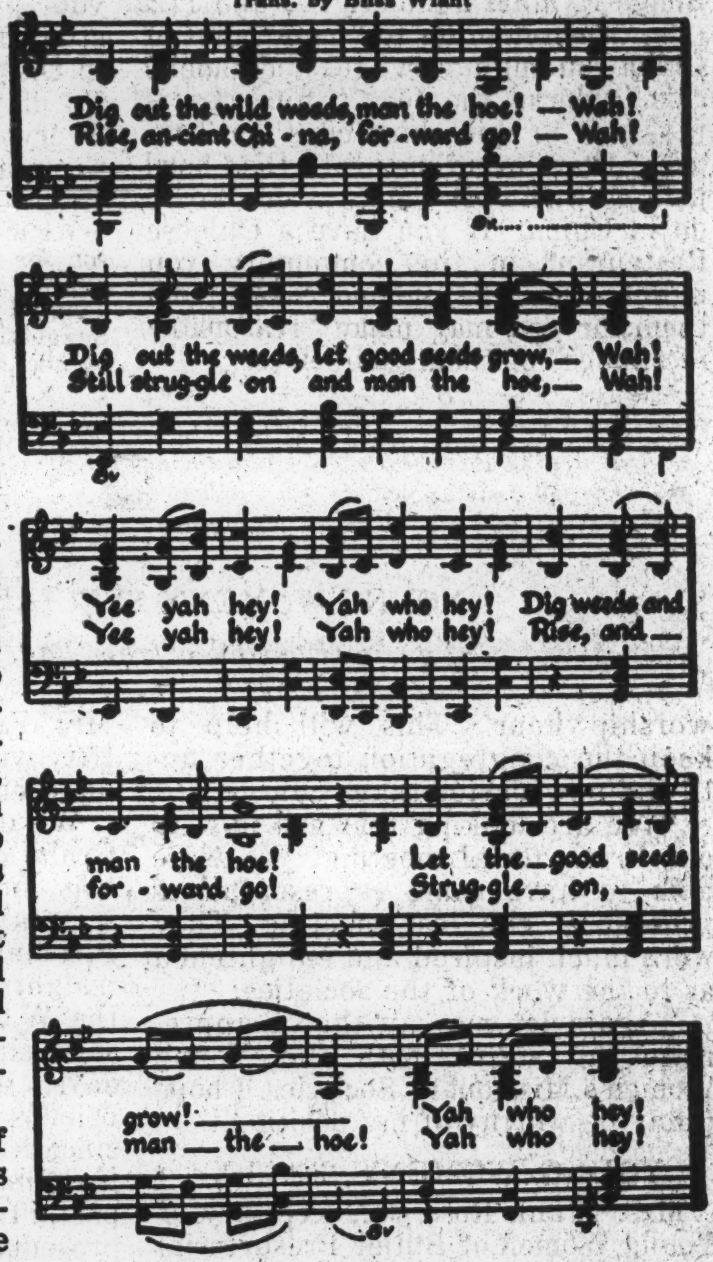
2. Invite everyone to practice making some of the Chinese characters using a small brush and India ink on heavy white paper. Try to explain the relation of the language to Chinese life, why the scholar is so important in their society, how the language difficulty has affected the masses of Chinese people, the significance of modern literacy movements. Try to underline the idea that Chinese calligraphy (handwriting) is drawn and not written, that the drawing is much more an art than penmanship in English, that the words suggest ideas and pictures and are not constructed into what English-speaking people would call complete sentences, and that whether spoken or written Chinese is extremely difficult.

3. Now try a sample of Chinese music. Two examples are reprinted here by permission. They are from "The Pagoda" a collection of thirteen Chinese songs arranged by Bliss Wiant, Professor of Music, Yenching University, Peiping, China.

The Chinese National Anthem is the official anthem of the Chinese Republic. It is perhaps the only national hymn which has no trace of nationality in it but belongs to all freedom-loving peoples of the earth. *San Min Chu Yi* means "three principles of the people," referring in general, to the phrase, "of the people, by the people, for the people."

Song of the Hoe

Anon! Chinese — Chinese Folk Melody

Trans. by Bliss Wiant

Dig out the wild weeds, man the hoe! — Wah!
Rise, an-cient Chi - na, for - ward go! — Wah!
Dig out the weeds, let good seeds grow, — Wah!
Still strug-gle on and man the hoe, — Wah!
Yee yah hey! Yah who hey! Dig weeds and
Yee yah hey! Yah who hey! Rise, and —
man the hoe! Let the good seeds
for - ward go! Strug-gle on, —
grow! Yah who hey!
man the hoe! Yah who hey!

Song of the Hoe is an ancient folk tune but the words are modern. It is particularly popular with college students who feel within its surging rhythm the pulse of the New China of which they are so significant a part.

4. Conclude your tour with a worship service using the theme "One Lord—One Church." Use scripture references Acts 10:34-43 and I Corinthians 12:12-26. Your group will probably enjoy the contrasting tones

of these hymns with the Chinese songs as you sing together from Bible Songs Hymnal numbers 105 and 112.

5. Then in order to "taste" a bit of China you might serve tea and almond cakes. Serve the tea, (China tea if possible) in thin china cups and suggest that everyone lift the bowl politely with both hands as one would do in China. If you have a Chinese Restaurant in the community you might order the almond cakes from them, or you may make "reasonable facsimiles" of them yourselves.

6. Before breaking up for the ewening form a circle and conduct your prayer cycle. Someone who has studied the special needs for prayer in the Magazine and is familiar with the days to be used should preside. Everyone should feel free to join in the prayers. Use days 12, 17 and 24.

We are again indebted to Rowena Ferguson for most of the ideas contained in this study. Many of the suggestions were adapted from her "Discussion and Program Suggestions on China, for Youth," printed by the Friendship Press, New York.

YOUNG WOMEN'S SPECIAL COLUMN

(*Continued from Page* 295)

worship hour. This will help to keep the congregation together until the new pastor takes charge.

"We are looking forward now to our Presbyterial meeting. We were able to have some representatives present at the last meeting. They were much inspired and enlightened as to the work of the societies.

"Again let me say that I appreciate my status with the Young Women's Missionary Societies. I hope I may be worthy of my position."

YOUNG WOMEN'S RALLY

Mrs. Frank Ross, Jr., secretary of Young Women of Butler Presbyterial tells of the Fall Rally held on Thursday night, October 28 at First Church, Butler, as guests of the McClanahan Society of the church.

We've a Story to Tell to The Nations, appropriately opened the meeting which was led by Miss Jean Albert. Prayer was offered by Mrs. Betty Moore of Butler. Several group songs preceded the roll-call given by Mrs. Frank Ross, Jr. Approximately fifty young women represented our different societies.

We enjoyed a solo by Mrs. James Grabe of Butler. Our guest speaker was our general Young Women's secretary, Miss Ida B. Little of Pittsburgh. She gave us a deeper insight into the actual workings of the W.G.M.S. In her inspiring message entitled, "Our Yesterdays, Todays, and Tomorrows," she gave briefly the history of the W.G.M.S. since its beginning in 1883, its progress through the years, but most important, its responsibilities for the present and the future. It presented a grave challenge to each of us concerning our own contributions to our missionary work.

A social period followed the program in the Church Lounge which was appropriately decorated with the "fall touch" of flowers, greens, colored leaves and candles. A Hallowe'en lunch was served by the hostess society."

The Juniors

MRS. CHARLES WRIGHT FULTON, General Secretary, 455 Forest Ave., Bellevue, Pgh. 2, Pa.

AIMS—

a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work and to the Thank Offering and to the Junior Special Work.

JUNIOR SPECIAL OBJECTS

(The goal for the Junior Special will be announced in the next issue. It will include $500, which is the amount the Little Light Bearers are asked to contribute to the Children's Ward of Sialkot Hospital in the Punjab.)

CONTINUING PROJECTS

IN EGYPT

a. Maintenance of the "Ibis" for the promotion of children's work along the Nile.
b. Maintenance of the "Delta Car" in the Nile Delta.

IN THE SUDAN

a. Salary of Miss Mary V. Ewing, R.N., Doleib Hill, South Sudan.

IN PAKISTAN

a. Support for the Children's Ward, Sialkot Hospital.

IN THE HOMELAND

a. Salary of Miss Mary Conley, Henderson, North Carolina.

ADDITIONAL PROJECTS

Announcement of these to be made soon.

Coin Cards

The Round-the-World coin cards are again available. Each card is designed to hold ten dimes for the Junior Special. Each Junior is asked to try to fill a card for the objects listed above.

Coin cards are free for postage at the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

1948 Junior Exhibit

A great number of useful and beautiful articles were sent to the Boston Convention in June for the Junior Exhibit. Miss Mary F. Smith, Chairman of the Junior Exhibit, has written that the names of many donors were torn in transit. She has sent the following list of societies that sent articles to the exhibit. If your society contributed articles and its name is not included in this list, kindly communicate with the General Secretary at once and an additional list will be published in the next issue of this magazine.

List of contributions received for 1948 Convention Junior Exhibit:

Sherwood Junior Missionary Society, Philadelphia, Pa.	$ 5.00
East Palestine, Ohio, Juniors	4.00
Fairview, Pennsylvania, Juniors	5.00
Allegheny Presbyterial Juniors	5.00
West Allis, Wisconsin, Juniors	10.00
Calvert Memorial Juniors, Etna, Pennsylvania	5.00
Whitinsville, Massachusetts, Jrs.	10.00
Pasadena, California, Juniors	5.00
Westmoreland Presbyterial Jrs.	20.00
	$69.00

All articles have been sent to our mission fields. The members of the Women's Board of Directors wish to express thanks to the members of the Junior Exhibit Committee and to all donors for the splendid cooperation in this project which insures much happiness at the Christmas season to many children in our home and foreign fields.

Mary White Society, Second U. P. Church, Jersey City, New Jersey
North Sandy Juniors
Junior Society, Quincy, Massachusetts
Lake Presbytery, Oil City, Pa.
Southern Illinois Presbyterial, Maplewood, Missouri
Plain Grove Junior Society, Slippery Rock, Pa.
First U. P. Church, Queens Village, Long Island
Arkansas Valley, Jetmore, Kansas
U. P. Church, Steubenville, Ohio
Church of Oak Park, Oak Park, Illinois
U. P. Church, Rochester, N. Y.
Dales Memorial Church, Philadelphia, Pa.
Junior Society, Whittier, California
North Park Junior Society, Buffalo, N. Y.
North Buffalo U. P. Church, Washington, Pa.
Kiskiminetas Presbyterial
Central U. P. Church, Omaha, Nebraska
First Canton Juniors
Pigeon Creek Congregation, Chartiers Pres., Washington, Pa.
Brookline Blvd. U. P. Church, Brookline, Pa.
Mt. Prospect Juniors, Chartiers Presbytery
Meridian Junior Missionary Society, Butler, Pa.
Clifton U. P. Church, Clifton, Ohio
Junior Society, Fresno, California
4th U. P. Church, Philadelphia, Pa.
Hope Chapel Juniors, Jersey City, N. J.
St. James U. P. Church, Brooklyn, N. Y.
Somonauk, Illinois, Junior Missionary Society
Washburn Junior Society, Washburn, Ill.
The Barclay Church, Waterloo, Iowa
Clarinda Iowa Congregation, Clarinda, Iowa
River Road U. P. Church, Washington, D.C.
8th U. P. Church, Pittsburgh, Pa.
Germantown, Pa.
Bellevue U. P. Church, Bellevue
Second-Fifth U. P. Church, Pittsburgh, Pa.

CONCERNING PICTURES OF JR. LIFE MEMBERS

Pictures of the 1948 Junior Life Members will be printed in the *Junior Missionary Magazine* after certificates have been received. Send snap-shots of Life Members to the Thank Offering Department, 905 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa. Pictures, or figures in the pictures, should be approximately 2″ wide and 3″ long. Under the new arrangements pictures can not be returned.

Chinese Mission School Children At Play

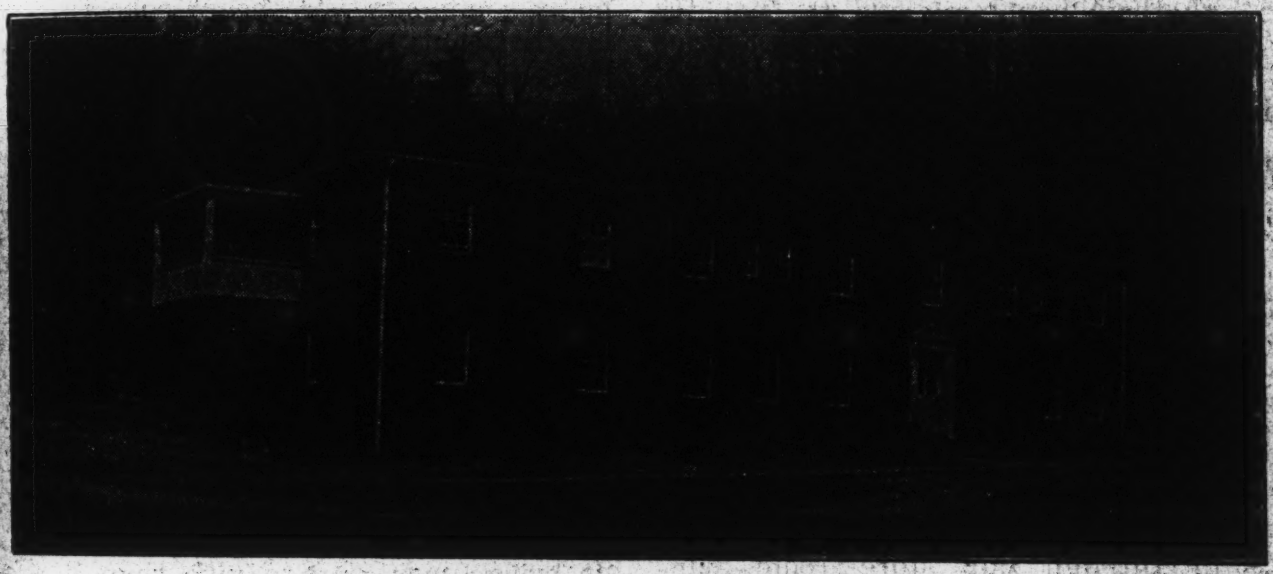
Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

JANE COOK HOSPITAL

We are glad to welcome another nurse to the hospital. Miss Mary Olive Cochran, R.N., a graduate of the Bethesda Hospital of Cincinnati, Ohio, has joined the staff. Miss Cochran became interested in the Jane Cook Hospital when she visited it in the autumn, later she made application for a position there as she is deeply interested in mission work and had been seeking such a hospital where she might serve her Lord as she cared for the sick. We are grateful that in these days when nurses are in such demand there are those who choose to come to this hospital because of the Christian service they can render.

We also welcome Mrs. Swafford of Winchester, Kentucky, a trained practical nurse who has been employed as a nurse in several hospitals and comes to us well recommended.



Jane Cook Hospital, Frenchburg, Kentucky

GOD HAS BEEN GOOD TO FRENCHBURG

By JOHN C. BESCO

And Jesus said, "Go ye into all the world and preach . . . and teach" and in the course of time, the sun climbed the heights of Hovermale Hill and smiled down upon a "lone woman" and an old grey horse plowing in a little valley overshadowed by friendly hills on one side and bounded on the other by a merrily singing little stream known as Beaver Creek. Thus did Frenchburg School begin.

Forty times has "Ole Sol" from his vantage point above Hovermale Hill, witnessed "the beginning" of Frenchburg school; forty times he has noted the changes in personnel, in the beauty of the campus, in the value of the school to the community, and in its ultimate purpose; the training of boys and girls for Christian citizenship.

This year for the first time he saw

students playing games and athletic exercises under trained leadership. He saw our first field-day program, where almost four hundred children did the Grand March on the school's beautiful campus, their bright clothing contrasting with the green of the grass, making a scene of outstanding beauty and inspiration.

A Girls' Missionary Circle was recently organized among the Junior High School girls, fulfilling a long felt need of this particular group for better training in organization, and a better understanding of the missionary work of the church.

In spite of the highest food prices in the history of the school the Dormitory continues to serve well-balanced and appetizing meals to the students at a very reasonable rate, which adds to their happiness and to the efficiency of their school work. Each of the students pays a portion of school expenses by working in the dormitory, tending the furnaces, cleaning the buildings and doing various other jobs on the campus.

The sales in the clothes room this year have been unprecedented, large crowds gathering as early as five o'clock in the morning and continuing until the very hour of closing. Often at noon time Miss Huntly can close the doors only long enough to run up stairs to the dormitory dining room to get a few bites of lunch. Last fall when "Ole Sol" peeked in through our store room windows, he found the place jammed with goods, but if he had peeked in today he would find the place almost empty. Unless the shipment of used clothing to us is increased, we will be forced to close the sales room before bad weather really sets in, and that would be a real calamity to many of the families in this mountainous community.

The new Elementary School building is nearing completion, in fact it is so nearly completed that the Thanksgiving dinner sponsored by the local Woman's Club was held in the auditorium on the evening of November 23. It seems so appropriate that the first use of this building should be for a community activity, and that the activity should be one of Thanksgiving. A large crowd attended and many comments were heard concerning the beauty and utility of the building. Lo! The W. G. M. S. has dreamed yet another dream, and it has come to pass.

Frenchburg Church

Yes, God has been good to us in Frenchburg, Kentucky, and we wish to share our joy in His name with all those who have prayed with and for us, those who have shown their interest in many ways, and to those who have contributed of their time and material resources. Perhaps to the last, belong the greatest joy, for did not a penniless Philosopher say one day to His little band of ragged followers among the hills of Judea, "It brings more joy to give than it does to receive."

This is written on the evening of Thanksgiving Day. It has been a beautiful day here in Kentucky, but now the darkness is gathering in the "hollers" between the hills and:

"Silently one by one, in the infinite meadows of Heaven,
Blossom the lovely stars, the For-Get-Me-Nots of the Angels."
—Longfellow.

As Night draws her curtain of darkness across the skyways and peace and quiet settle down over the country-side at the close of this Holy

Day, how humbly proud we should be to be Christian, and how humbly grateful to a God whose greatest concern is for the welfare of His children. Amen and Amen.

John C. Besco

EZEL OFFERS THANKSGIVING

Ezel School joins her many friends at this Thanksgiving season in expressing sincere thanks to Almighty God for the wonderful blessings that we enjoy.

What a privilege it is to have over four hundred twenty boys and girls under our care and guidance each day! What a blessing we enjoy in working with nineteen fully consecrated teachers and the other Christian friends of our school staff and the mission family! Add to this the knowledge that we are the representatives of a host of United Presbyterian women and other vitally interested friends in the church and above all the abiding faith that we are serving the King of kings, count all these blessings and truly we say, "Our cup runneth over."

ANOTHER "FAITH" BUILDING RISING

We are at it again! Seeing the need and being definitely led to believe that it is the Lord's will that we go ahead, we are now erecting a new building to house the shop and class room for our new Agriculture department. Because labor and materials were hard to find progress was rather slow at first but now we are beginning to see progress. A "Quonset" building 24 ft. x 60 ft, has been secured and is being erected on the south of the campus facing the highway. Most of the work thus far has been done by our regular maintenance men of the school staff. The boys of the agriculture classes also have helped and this week members of the veterans' class have turned out to help.

As He has done so wonderfully in the past even now the Lord is opening the way for us and the financial help is beginning to come even as the building progresses. Loyal friends who have heard about the work of faith have been sending us help. Our own Ezel Women's Club just this week gave us a generous gift of $85. Other community groups have promised help. It is most encouraging to know that many Christian friends are in intercession for us.

BUSY DAYS IN SCHOOL

A Thanksgiving program was the theme for our last Youth for Christ Rally the evening before the Thanksgiving holiday. This is our second Youth Rally and one is scheduled for each month until the close of school. In addition to these rallies our Young People's group continues to have gospel meetings in some of our rural schools. Our latest trip was to Pine Branch. When we arrived and saw the little church house filled and most of the audience young people we were more than glad that we had made the trip even though the station wagon had some difficulty through the mud ruts.

Ezel School was host to our Regional Folk Game Festival on November 13th and entertained over one hundred fifty young people from other schools and community centers. A winning basketball team (5 wins to 2 defeats) has the student body and the community very enthusiastic about our games in the sport for which most are already ardent fans. The Seniors are hard at work on their annual dramatic adventure which is scheduled for the week before Chrismas recess. And from now on of course the holiday activities will keep all busy.

William A. Heagen

BLOOMFIELD, NEW JERSEY

This month I have been ringing door bells of the people who live in the residential section of Nutley which

joins the residential district of Bloomfield.

In taking the survey of this section I was amazed to find so many people who do not belong to any church. A number of the people told me that they had gone to church when they were younger, but did not go since they are older. I wish you would pray for these people that they might worship with us each Sabbath, and in so doing find Christ as their Personal Saviour.

As one goes from home to home one meets all types of people. Some will give the information for which we ask, while others decline.

Please pray that the Lord will use me in winning souls into His Kingdom as I visit homes in this community.

Jean Dickey

SOUTH EAST ALHAMBRA, CALIFORNIA

One of the nicest social events held in our new field in South East Alhambra, was in the nature of a barbecue. The lady, mentioned before, who accepted Christ as her personal Saviour, invited the members of the "Mother's Bible Club" and their husbands to participate in such an occasion in her back yard that they may be led to accept the Lord Jesus Christ and their homes become Christian.

She invited all her neighbors and gave me the service of her car to extend an invitation to many of the parents of the children who are enrolled in clubs. Her husband purchased the meat and buns and served twenty-two guests, with hamburgers and delectable dishes to go with them.

After a social hour of visitation, came a crucial moment for me. Should I present a Gospel message to an audience that may have an aversion to the things of God? I gathered my women around me and told them that they knew their husbands better than I and would it be the fitting time to proceed with our accustomed Bible exposition from the fourth chapter of John? The wife of a policeman of Alhambra replied, "Miss Findley, we have brought them here for that purpose and we will be very much disappointed if we go home without it." How I thank God for the devotion and loyalty of my women!

The evening being a little cool, chairs were placed around the barbecue. A wishing well in the background made a fitting setting for the story of "The Woman at the Well." While I had requested them to go and bring their husbands, I was the one to play the part of having none to bring. An earnest appeal was made to accept the "water of life" which alone can satisfy the thirsty soul. To drink of the water He alone can give was just as simple in its reception as when they placed their coffee cups to their lips, but what lasting peace and satisfaction it would bring!

Never were children so in need of Christian homes as in this area, for they are going to be called upon to face temptations which never confronted us.

The first to express his appreciation for the message was the policeman and almost all of the others followed. I presume that it had been many a year since they were challenged by such an appeal. The setting of the occasion had witnessed many a cocktail party.

In one of our meetings, a new mother expressed her perplexity that she had accepted Christ as a girl but had experienced no change of heart. What was wrong with her? Our hostess replied, "You come, as our teacher has invited you, by simple faith in His Word, and as I came, and I can truthfully say that I have no desire for the things I once enjoyed and I now have pleasure in reading my Bible. She and the wife of the policeman have inquired how they should be giving to the cause of Christ. How easy service and money comes when Christ controls the heart!

They feel they must join a church to make new associations and get es-

(*Continued on Page* 310)

Negro Missions

nd He made of one every nation of men to dwell on all the face of the earth.

MRS. H. RAY SHEAR, Secretary, 490 Serpentine Drive, Pittsburgh 16, Pa.

FORWARD IN THE GREAT WORK

(Address given by Mrs. P. H. Parker of Camden Academy, President of W.M.S. of Tennessee Presbyterial at its Fall Meeting in Henderson, N. C.)

"And I sent messengers unto them saying: I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" Neh. 6:3.

I found a membership card in our Literature Department, which is to be signed by each woman of our missionary societies. The pledge reads thus: "Believing the Women's General Missionary Society to be an agency of Divine appointment for carrying the Gospel to the unsaved, I do hereby express my willingness to become a member of the Missionary Society and promise to contribute to its support financially and to pray daily for the coming of Christ's Kingdom."

The words, "Divine appointment" impressed me. Then the phrase, "for carrying of the Gospel to the unsaved" confirmed my idea that the Women's Missionary Society is a great work, so great that we must go forward with it.

Nehemiah was a faithful, militant, prayerful and courageous servant of God. He prayed and worked unceasingly that the walls of Jerusalem might be rebuilt. He met with opposition on all sides, yet he was convinced that he was doing a great work because it was of the Lord. Therefore when Sanballat, Tobias and Gesham went unto Nehemiah and demanded that he meet them at some place in the village, which was only to do him harm, he bravely replied: "I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

Jubilee Hospital, Henderson, N. C. Tennessee Presbyterial Met in Henderson Church

I trust that we have been convinced that our missionary work is a great work that must not cease. I should like to call your attention to some Tobias and Sanballats of today who may cause us to leave our missionary post and come down to them. We have the critics who do not believe in missions, that missionary endeavors are only for those who are too old for anything else, for the inactive group. Too, there are some who believe that missionary work is unpopular, with no financial gain in it. Still there may be some of our dear friends who like to revel only in pleasure who may laugh us to scorn because we work faithfully at our missionary post. I should like to think of the mission-

ary worker as a Nehemiah who worked untiringly on the material walls, but as Nehemiah labored on the material building, the missionary works unceasingly building Christian character. Both builders need prayer, determination, faith and love. If we believe that our work is all-important, then each of us can labor on in love with the determination of Nehemiah and say, "I am doing a great work so that I cannot leave it," also as Paul said, "This one thing I do, I press forward."

Someone may inquire: what is the origin of the women's missionary work that it is so imperative? It was born in prayer over 68 years ago at the direction of the General Assembly of the United Presbyterian Church of North America, the highest court of our church. Mrs. Sarah Hanna, a dear devout Christian woman was prominent in the beginning of the Women's General Missionary Society. "If this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it." Acts 5:38-39.

The Women's Missionary Society is an organization of our church for the women, young women, boys and girls assigned to do a special work beyond the regular duties of church members. Using terms which Christ used in His Sermon on the Mount, the missionary society is "the second mile" work of cooperating with our denominational boards in their efforts to make Christ known to the world. The General Assembly assigned the women's organization to aid the Board of Foreign Missions and the Board of American Missions doing work among the Indians, the mountain people and our people in underprivileged areas. We are also asked to aid the Board of Christian Education among the United Presbyterian churches, colleges and seminary. We share in helping the Board of Ministerial Pensions and Relief in work for disabled and retired servants of the church. This knowledge of the scope of our work should convince us that we are doing a good work and cannot come down.

Another question may arise: What means are we using that the work may go forward? First, we must try to water each effort with prayer. There is a Greek legend about the "Torch Bearer." One leader took a torch and went forward and gave it to another, while that one took it to another, and so on, thus the lighted torch was never extinguished, rather it was passed on while it was burning. I believe that the lesson of this Greek legend has been true in the Women's General Missionary Society for the torch has been passed to us while it was lighted. Now our Senior Missionary Society has a responsibility that we cannot evade, that of passing on the lighted torch to our Young Women, Girls' Circles and down to our Juniors.

There is no way for the younger women to get the torch of Christian Service unless we pass it on to them. We may give it to them through our prayers, encourage them and lead them by example as well as by precept. We must give them an opportunity to learn by doing missionary work. We can organize them into groups, work with them as leaders if necessary, sacrifice some of our time to help train them for the service that we are trying to do in order that they too may be in training to carry the torch on a little farther. "That this may be a sign among you, that when your children ask their Fathers in time to come saying, What mean ye by these stones? That all the people might know the hand of the Lord, that it is mighty, that ye might fear the Lord God forever." Josh. 4:6,24.

Our young women are in great need of leadership, they are in need of someone who loves the work not in an ordinary way, but in a special way. Young people are saying

to us today: "We are willing and ready to follow if you will lead the way." We must lead by following in the footsteps of Jesus Christ. "Why should we leave the work and come down to you? We are doing a great work."

We may grow more when we become more conscious of the extent of our missionary endeavors. Our prayers and tithes begin at home, then into the foreign fields where they have spiritual as well as material needs. We can get a clearer knowledge of our work by study, pageants and other visual aids. Then we will feel more deeply our responsibility to our unfortunate brothers and we will give more willingly as God has prospered us for His cause. I should like to recommend that our society members consider tithing or giving as God hath prospered us that the missionary spirit may be felt even to the Isles of the sea. I should also like to recommend that each society make full use of our General Literature Department for information and knowledge of our work. We need to become more intelligent on so great a work as our missionary machine.

I was indeed encouraged last summer when I was a part of a magnificent body of over 300 women, all representing the Women's General Missionary Society. I became conscious more than ever that the work of the Missionary Society is a great work. I cannot come down.

In a little membership leaflet, the Women's General Missionary Society is pictured as a large machine operated by three large cog wheels. Each cog wheel is dependent upon the adjacent one for its operation. The largest one is a Presbyterial and there are 51 of them. The middle cog wheel is the society, and there are 2,042 of them. They are represented in our Presbyterials which can only be operated through the power of our smallest society. In these 2,042 societies, there are 49,951 members including our Junior Societies. Apply the Power—Christ, to the individual missionary member, the Great Machine, the W.G.M.S. produces its accomplishments "We are doing a great work and we cannot come down."

We have our annual Thank Offering which idea was born in the mind of a sainted woman, Mrs. Joseph Clokey. The work was about to become financially embarrassed, which would have caused the whole church to curtail some necessary work. This faithful Christian woman went in to prayer and came forth with this Thank-Offering idea. If each woman of our church would put down a penny a day for 365 days each year as a reminder of some special blessing which God had given her, there would be money enough to help carry on. The women seized this plan and the first Thank-Offering in 1888, was $5,919.20. In the year 1947, after 59 years, our Thank Offering has grown to $222,312.11. These Thank Offerings have been blessings to multitudes for which we are thankful. "And I sent messengers unto them saying, I am doing a great work, so that I cannot come down. Nehemiah 6:3.

RACE DISCRIMINATION

A Negro said, "If you discriminate against me because I am dirty, I can make myself clean. If you discriminate against me because I am bad, I can reform and be good. If you discriminate against me because I am ignorant, I can learn. If you discriminate against me because I am ill-mannered, I can improve my manners. But if you discriminate against me because of my color, you discriminate against me because of something God gave me and over which I have no control.

—Magazine Digest

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Dr., Pittsburgh 20, Pa.

FIRST CHRISTIAN MISSION TO THE AMERICAN INDIANS

By EDITH G. TRAVER

(The following is the story of the beginning of Christian missions to the American Indians when John Eliot established in 1646 the Christian village called Nonantum near Newton, Mass. — quoted from *Missions*)

WABAN, the young Indian chief, welcomed John Eliot and his companions to his wigwam. The braves, the squaws and the children were there also—to hear the words of the white man. Waban, whose name meant "The Wind," straight and alert, watched the speaker closely. In his heart he knew that here was a man whom he and his people could love and trust. America's first missionary to the Indians chose his text from the prophecy of Ezekiel: "Then said he unto me, Prophesy unto the wind, Thus saith the Lord God; come from the four winds; oh, breathe, and breathe upon these slain, that they may live."

As the Indian chief heard those words, "P r o p h e s y unto *Waban*, prophesy and say unto *Waban*, Thus saith the Lord God . . .," it must have seemed to him that it was a personal call from the White Man's God to serve Him who had brought this Englishman across the mighty waters and to his wigwam that day. The sermon, the first ever spoken to the Indians in the English colonies, lasted for an hour and a quarter.

"Did you understand?" asked John Eliot.

"We understand all," they answered.

Then the preacher instructed them further. Three hours were gone; later Eliot departed to his home in Roxbury, promising to return after two weeks.

He had come from England in 1631, the year after the founding of Boston. He was pastor of the Roxbury church and one of the founders of Harvard College. There had been considerable discussion in the settlements about how the Indians should be treated, whether with rigor or with kindness. John Eliot believed in kindness. He thought more and more about teaching the Indians the Christian way of life. For two years he had studied their language and had sought f r i e n d l y contacts, finally spending a week with Waban in his wigwam. When he felt that he knew the language well enough, he had arranged for this first meeting.

Two weeks later he returned. Many Indians from farther away were there with the others to greet him and to ask him questions. More meetings followed, and eventually many decided to become Christians—Waban first of all.

At the third meeting, some stayed away because they feared their priests or medicine men who threatened them with their secret power of inflicting the penalty of death upon those who attended. One of these priests was found by Eliot. He solemnly addressed him, silenced him, and convinced him.

A Christian village was planned and built, one where the Christian way could be learned and lived. It was called Nonantum, which means "Rejoicing." It was established close

to where Eliot had preached his first sermon in what is now the city of Newton, Mass. Waban was chosen chief. Stone walls were built about the village and many fruit trees were planted. Soon a school was opened; John Eliot began the translation of the Bible into the Indian language. Christian principles were taught and put into practice.

Today a beautiful memorial terrace features the slopes of Nonantum Hill in Newton, near the site of Waban's wigwam. Its inscription, by President Charles Eliot of Harvard, reads:

Here at Nonantum, October 28, 1646, *in Waban's wigwam, near this spot, John Eliot began to preach the gospel to the Indians. Here was founded the first Christian community of Indians within the English colonies.*

THIRTIETH ANNIVERSARY OF THE JOINT INDIAN COMMITTEE ON INDIAN WORK

The year 1949 marks the Thirtieth Anniversary of the organization of the Joint Indian Committee on Indian work as well as the planning of religious work directors in Government Indian schools. This committee is under the Home Missions Council of North America, and is charged with the following lines of service:

(a) To co-ordinate as far as possible all Christian agencies working for the Indians.

(b) To conduct special studies of the need and the results of religious education in federal, public and mission schools.

(c) To outline religious work in these institutions — formulating courses of religious education.

As a fitting recognition to this Thirtieth Anniversary a special memorial fund has been created to which our W.G.M.S. has contributed. This fund is for the benefit of the literacy program for Indians, also for scholarships and loans for the training of Indian youth at such institutions as the Cook Christian Training School.

Interior of the United Presbyterian Church Warm Springs, Oregon

MISSION NEWS

WARM SPRINGS — To the Warm Springs Government Boarding School there has been appointed a new music teacher—a fine Christian girl who has taken a special interest in the work of the Mission. On Wednesday evenings she carries on a singing class in preparation for special music at church and in anticipation of a church choir in the very near future.

Letter from a Warm Springs Indian—"I am one of your missionary-taught boys from Warm Springs, Oregon. Years have gone by since I last saw my folks at home but I have prayed for them daily. I am now employed by the State of Delaware as Boys' Advisor and Supervisor in one of their Industrial Schools. The work is very interesting but I had hoped to go back to my people some day. I am, however, getting some very good experience in working with these boys. I will also be leading them spiritually, and that part I will like very much. In your magazine please include my best regards to all the missionaries in your American Indian Fields—my prayers are for the best in their work." Signed *W. W. Spencer.*

SIMNASHO—The Planks write that the great need at Simnasho is the constant struggle against those evil influences which are hindering the growth of the church; for example,

Herbert Stwyer, son of the former Elder Henry Stwyer, is a member of the Mission but is too much of a drinker to be of much value to the church. His wife Lucinda has not accepted Christ but is very faithful in her attendance—coming over bad roads to get to church. Also Louise Stwyer Starr, another of this same family, is very faithful in attending church but as yet has made no profession of her faith. Let us pray that this family may follow in the footsteps of their father and will realize their need of salvation.

Very often the children of the vicinity stop at the manse just to pay a visit. Mrs. Plank finds that it is an excellent opportunity to talk to them about the Bible, the Church and the Lord Jesus. She also has books of paper-doll Bible characters on hand for such times. There is a need for good secular books and religious books for the children at Simnasho above the second-grade level.

HOME MISSIONS

(*Continued from Page* 304)

tablished in the new life. Here is my problem, no church, no leadership nor place to hold worship services. Please pray for consecrated leadership.

Ruth Elta Findley

SLOVAN, PA.

It is again time to count our blessings and we have received many in Slovan this past year. Rev. John Mark Scott of the North Buffalo church preached our Thank Offering sermon, and I believe our offering will amount to as much as last year, although we have lost some good contributors and have spent quite a lot of money in Slovan this year.

Some of our members are going through very severe testings at the present time. As Jesus said, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" and "Blessed are they which are persecuted for righteousness' sake." We do praise God for answered prayer and victory in a number of cases and our hearts go out to those who must stand such criticism from their own loved ones.

We have started a new beginners' class with a young mother teaching. She is helping me with the Friday afternoon class. This is a lively bunch and we need some one to do patrol work while the other teaches. They are beautiful "diamonds in the rough" and so sweet. May God bless them.

Mrs. R. G. Russell

HAMILTON AVENUE CHURCH

During the last month we were busy with many of our church activities. The women of the church were preparing for a spaghetti dinner, held November 4.

The Young People's Society had a District meeting of all the near-by U. P. Churches on October 24. The Religious Film *Go Forth* was shown.

The Young People also had a nice Hallowe'en Party on Friday, October 29.

The Homewood Brushton Council of Churches and the American Legion had Armistice Day services at the Westinghouse High School for the people of this Community. Some of our people attended.

Our Sabbath morning services are well attended.

Mary Ciancio

Foreign Missions

India *Ethiopia*
Egypt *Sudan*

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

Let Me Remember

"I have more food than I can eat—
They faint with hunger in the street.
I have more clothes than I can wear—
Their head and hands and feet are bare.
My walls are thick and warm and dry—
Their walls are rain and wind and sky.
My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.
These things let me remember when—
Cries of the needy rise again."
—Author Unknown.

GREETINGS IN ETHIOPIA

In the October Magazine we gave some examples of greetings used in Egypt, India and Pakistan. Mrs. Donald Davies has kindly given us some greetings from Ethiopia. The official language of the country is Amharic, but many of the people speak Galla.

Amharic

1. The most common greeting meaning: "How do you do?" is Tana Yisitalin, which really means "May He (God) give you health for me." The reply to this gracious remark is the same: "Tana Yisitalin."

2. In the evening, one says on leaving a friend: "May you pass the night well," Dahina Yidaroo. The person thus spoken to says: "Amen. (So be it); may you pass the night well."

3. In the morning one says: "Inday tadaroo," meaning: "How did you pass the night?" To this the answer is: "Thanks be to God, I passed the night in peace; Igziabihair Yimusgin."

4. When thanking a person, one says for "Thank you": May God give you for me:" "Igziabihair yisitallin." The answer often is: "May He give us together:" avro yisitallin.

Galla

The Galla expressions are equally lovely.

1. A common expression, meaning to us: "Hello" is "Ashumma," translated "Strengthen yourself." Especially to workmen or people going about their business "Strengthen yourself" is timely.

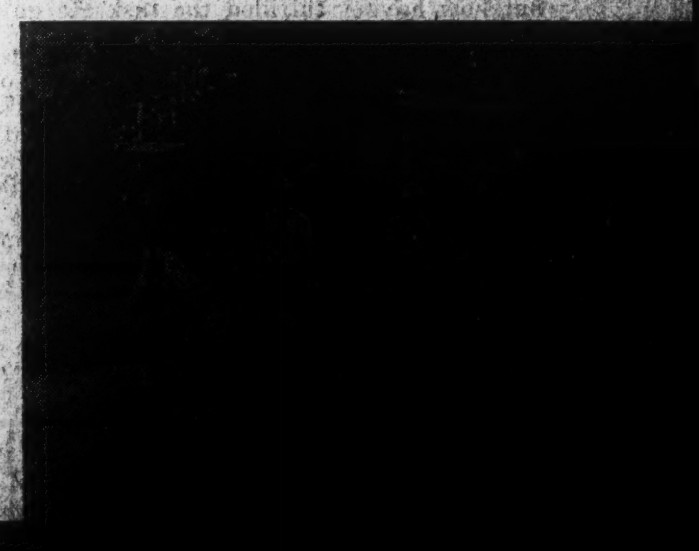
2. "How did you pass the night?" "Atam booltani?" "Pass the night well." "Gari booltani." "Pass the noon (tide) well!" "Gari oltani."

In all of these there are three or more different forms. (Alas and alack for the students of language!):

1. One form to children and servants.

2. One form for the plural "you."

3. One polite form for the King and all whom you wish to honor. (We use this form mostly, as it is a mark of politeness.)



Travel in Ethiopia

INDIA

A recent letter from Dr. Helen C. Sharp gives her address; it is: "Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab, India." She says she is enjoying her work there, but that she had not expected to have to be medical superintendent and surgeon when she went there, but it is difficult to find an experienced Christian doctor.

"This is a quiet isolated spot 4800 feet high, and not very accessible, but beautiful and lonely. We live simply, as we have a limited variety of food-stuffs, and very little recreation except walks. We have to retire early as our own electric plant gives us electricity only from 6 a.m. to 8:30 p.m.

"My predecessor and his wife (also a doctor) have gone on furlough to Hungary and Austria. They are fine people and did a lot for this place."

Because of Dr. Sharp's skill, she was loaned to the Sanitarium for a time.

WEST PUNJAB, PAKISTAN

"Our Christians have had very difficult days, and the conditions for the coming six months are going to be very critical. Food and clothing are going to be great problems for our Christians, especially in villages. We thank the Mother Church and the members of both Boards for their very generous response to our needs."

—*S. K. Mall*, Sialkot

EGYPT

Since her arrival in Tanta Hospital, Egypt, on October 19, Miss Shirley A. Moss has been quite busy meeting people and becoming acquainted with the place. She is interested in her work and thought it quite an experience to take dictation of surgery and X-ray work.

ETHIOPIA

The Misses Ruth C. Beatty, R.N., of Sayo, and Isabel Blair of Gorei expect to start their furlough in February, 1949. Miss Blair expresses the hope that someone will be found to carry forward the women's work she has been doing in Gorei.

SAYO, ETHIOPIA

"Two weeks ago (written October 21) we had a wonderful time in Sayo. The airplane came! That was the first plane we had had for three months. We had mail and packages and boxes of all descriptions. There were even letters written in Addis Ababa the middle of July which finally turned up on this plane. With this you can realize what our post situation has been out here."

—*Hazel J. McGeary*

WHERE I THIS YEAR PASS BY

The pathway of the year just gone leads backward, and I stand
To catch a glimpse of flowers or weeds strown by my passing hand.
A little pathway lies ahead—God giveth me anew
The chance to thought-seeds cast about, to drink His wine of dew,
And help the garden-fields of earth give sweetest blooms that blow;
But how have I fulfilled the task He gave a year ago?

We pass but once along the road; we go not back to till—
What did I cast along the way my mission to fulfill,
And who am I that every time God gives the new year's round
He gives me still another one? God grant that there be found
No empty spaces on my path where flowers should bud and blow,
Along this opening year of mine He willeth to bestow,
But that, beneath His guiding hand, my garden-path may lie
All weeded and wreathed round in blooms, where I this year pass by.

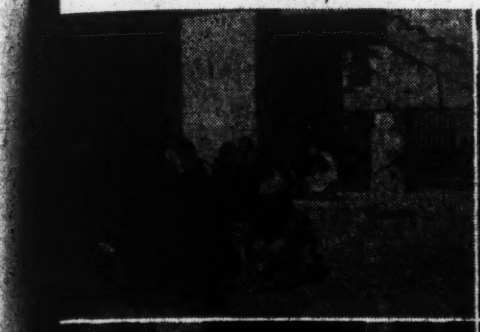
—*George Klingle*

Inasmuch
As
Ye
Have Done
It
Unto One of the Least
of These My Brethren
Ye Have
Done It Unto Me.

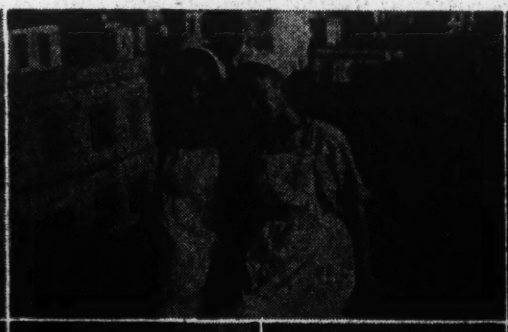
Miss Nellie Hill

Miss Lucile Nichols

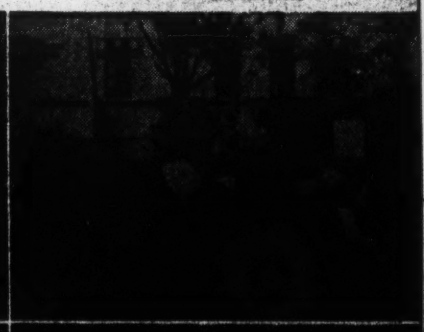
Waiting at the Clinic



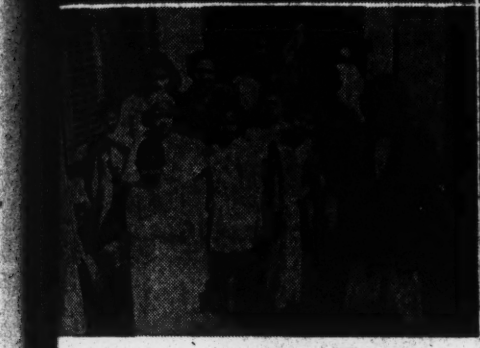
Two Youngest Aids



Visitors at the Gate



Little Ones with Bible Teacher



Two Cooks

Sitting in the Sun

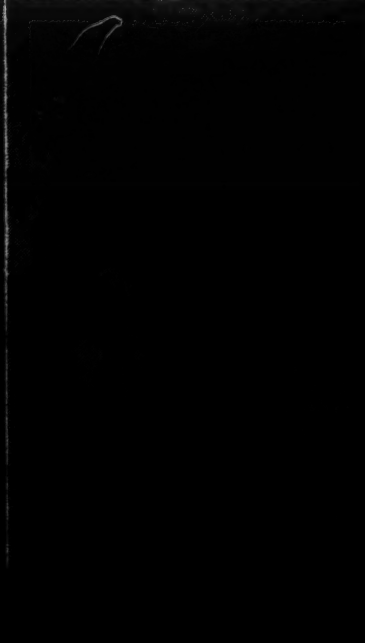
Nurses

TANTA HOSPITAL, EGYPT

Teaching the Mother

Ready to Go Home

In the Lane



LITERATURE

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

TO BE ABLE TO SERVE ONE MUST KNOW

CHINA STUDY

If we needed any argument at all for interdenominational—and we might add, international study of missions, these programs on China constitute the answer. Even as far back as 1945, when they were being formulated, the planners and writers were aware of the possibilities of sudden and drastic changes that even a few months in the future might bring.

China is the most vital factor in the main problem that the United States is facing today. Consequently, we have more than an academic interest; more than a mere desire to know what other denominations are doing. What is happening to China, and incidentally to its missions, is of the most intense interest to us in America. As we have outlived the political and economic isolationism, let us outlive it in the matter of religion.

Before I speak of the material available for the China study, let me urge you to consult current periodicals and papers, both religious and secular, concerning the daily changing picture in China. Most of you who have planned to use this study have already procured your chosen study books. But don't forget, there are excellent supplementary ones. Perhaps you can interchange materials with other societies or groups in your church. (see December Magazine.)

BOOKS FOR CHINESE STUDY

Christian Voices in China (W.G.M.S. main study) by Chester Miao—paper $1.00; cloth $2.00

Rising Through the Dust (study book for New Wilmington Conference) by A. R. Crouch—paper .90; cloth $1.50

China-Twilight or Dawn by Frank W. Price—paper $.90; cloth $1.50

Look Again at China by W. C. Lamott—paper $.50

READING COURSE

Again the warning concerning the Reading Course books: Only three months remain to complete this current year's course. We are ordering very closely now; order yours before it is too late.

Perhaps some of your readers did not finish last year's course; they may lack one book. Do you know that by reading that one book from last year, you may get credit for last year's reading as well as for this year's completed course?

PRAYER CYCLE

Inasmuch as this page is being written over a month in advance of the date on which you will receive your January Magazine, it is impossible to give you the date when the Prayer Cycle will appear. However, we expect it early in January.

Get your order in *early in the year*, and the order will be honored just as soon as the rush permits. Mrs. Spielman, Prayer Group Secretary is planning every year how to get more and more information to you through its pages. The price will be $.10 as usual but there will be no special price on quantities.

By MRS. G. VIRGIL HUTCHISON, Acting Secretary, Imperial, Pa.

THE ALCOHOL PROBLEM AS I SEE IT

By PEGGY WOFORD*

This is a problem in which every young person of today should be vitally interested, because the way we treat it has an explicit bearing on the world not only of today, but of tomorrow. All of us realize the great seriousness of the alcohol problem and the relationship it has to our personal lives.

In my high school quite a few of the students drink, and, since Dad is coach, I hear time and again how alcohol beverages cut the wind of a player or lower his efficiency. Most of them drink "just because everybody else does." They say, "Yes, I know it hurts my body," yet they do nothing about it. What is responsible for this attitude? The parents? Yes. The school? Yes. The Church? Yes. Each one of these influences should have had a special part in teaching the young people total abstinence. I know that in my case, as in the case of many of my friends, I don't drink because the loathing of and feeling against anything connected with alcohol beverages has been made a part of me by the three influences I mentioned. So, the solution to the alcohol problem lies largely in education and correct training.

We must approach this problem with a positive and constructive attitude. We must realize that education is more important than legislation. We must get at the root of the problem. Here we find a strange thing. To prevent malaria we destroy the mosquito, to prevent smallpox we vaccinate, but to do away with alcohol is considered an infringement on one's personal liberties. I ask you, can that be considered logical?

Now total abstinence aids people in a three-fold way. Physically it gives them better health; mentally it creates deeper and clearer thinking; and spiritually it makes for a closer fellowship with God.

We, as young people, want to be filled not with spirits that tear down and destroy, but with the Spirit of the Living God.

* * *

*Miss Peggy Woford, one of the participants in a panel presentation of "Youth Looks at Beverage Alcohol" at the National Council on the New Approach to the Alcohol Problem held in Chicago, April 27-30, is a junior at the High School at Danville, Kentucky, where she is vice president of the Latin and the Science Clubs. She is active in the Methodist Youth Fellowship and attended the Methodist Youth Conference at Cleveland last December. (From *The National Temperance Digest.*)

* * *

BEGIN WITH THE BOY

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population

when they grow older.

* * *

No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the State in the future.

—*Theodore Roosevelt*

An Army officer's wife sends us a schedule of "social" events planned for one month at the officers' club and mess, on one Army post. She's worried about it. Maybe you will be, too, when your son is drafted. We quote from the schedule:

Sunday: Juke Box dancing.

Monday: Bar is open. Come out and relax; also *Monday*: Let's rest in our Cocktail Bar.

Wednesday: Bingo tonight. Bring the kids to this one; Also *Wednesday*: Bar open from 7 to 11. Come on out. It's like heaven.

Thursday: Maid's night out. Bring your husband.

Friday: Pay Day Night. Come out and drink it over; Also *Friday*: Bridge Party. 25c per seat. Winner takes all. Whiskey for Booby Prize.

Saturday: Monte Carlo Free Champagne, 8 to 9. Juke Box Dance 9; Also *Saturday*: H a v e a private party in our Cocktail Lounge; think of all the people you owe a party . . . Hallowe'en Party . . . $15 first prize, whiskey 2nd. Let's really get behind this one!

We read, further, that the Non-Coms Club has the same schedule. For the love of heaven, is *this* what we're sending our youngsters into?

—*Christian Herald*

The author of a recent article in the *Saturday Evening Post*, entitled "Stalin Thinks I Am Dead," is said to deplore Russian drinking habits, contending that vodka cost Russia more planes in the last war than German bullets did. It has cost the Americans plenty, since the war.

Tributes

Mrs. Urilda McCaw

The Women's Missionary Society of the United Presbyterian church of Riverside, California, wishes to pay a tribute of love to the memory of Mrs. Urilda McCaw, who passed away at the Hollenbeck Home in Los Angeles, California.

Mrs. McCaw was a consecrated Christian and was very faithful in her attendance and worship in the House of God.

To her husband we extend our sincerest sympathy.

Committee

Mrs. Margaret Anderson

Once again the Women's Missionary Society of Second Cleveland, has been called upon to give up a loved member and friend, Mrs. Margaret Anderson, who was called to her Heavenly Home, September 20, 1948.

She joined Second Church, Cleveland in 1900, and was faithful to her Church these many years. She taught a class of boys for ten years, when a throat operation made it necessary to give up that labor of love. She then became a member of Mrs. Hubbell's Bible Class. She was faithful also in her attendance at Women's Guild, the W.C.T.U. and Women's Missionary Society, of which she was a Life member.

To know "Aunt Maggie" as she was commonly called, was to love her.

We shall ever cherish the memory of her devotion, and shall miss her faithful presence in our midst.

To her loved ones we extend our deepest sympathy, and commend them to her Saviour whom she loved and served so well.

Committee

Mrs. William Stroth
Miss Laura Stewart
Mrs. John Foster
Mrs. Hugh Ferguson

The Women's Missionary Society of the First United Presbyterian Church, Inman Square, Cambridge, Massachusetts, wishes to pay tribute to the memory of four of their beloved Life Members who have attained their Heavenly reward within the past year.

The presence of Mrs. William Stroth, Miss Laura Stewart, Mrs. John Foster and Mrs. Hugh Ferguson will be greatly missed in our church where they gave active witness for the Lord in their lives.

To their families we extend our heartfelt sympathy and ask that the Lord be with them. "Blessed are the dead which die in the Lord."

The Committee

Tributes

Mrs. Elizabeth M. Hoy

The Women's Missionary Society of the Santa Ana United Presbyterian Church desires to pay a tribute of love and appreciation to the memory of Mrs. Elizabeth M. Hoy, who was called to her heavenly home August 21.

We mourn her passing not only as a dear personal friend, but as a loyal worker in our church and society, where she was a regular attendant at all services until failing health made it impossible for her to attend. We knew her prayers were with us at all times.

Her willingness to accept responsibility and her consideration of others, also her genial personality made her beloved by all who knew her. Our loss is her gain.

To her family we extend sincere love and sympathy and commend them to God's comfort and care.

'Tis Beautiful to Be With God

There is a home not made with hands,
Beyond the golden door,
Awaits the one who is away,
Not lost, just gone before,
And in that house not made with hands,
The Master will prepare
A place for us and when He calls,
We will meet our loved one there.

Mrs. Helen Finley
Mrs. Will J. Lindsay

Mrs. Hazel Foster Miller

The Women's Missionary Society of the Bolivar, Pa., United Presbyterian Church wishes to pay tribute to the memory of Mrs. Hazel Foster Miller, who was called to her heavenly home September 30, 1948. She was a faithful and devoted member of our society for many years. She served as president for at least ten years and filled many other offices most efficiently. She was active also in Conemaugh Presbyterial, having served as Thank Offering Secretary for some time.

Her service as church organist for more than twenty years has been a worthy ministry. In the Sabbath School she served in many places, being superintendent of the primary department for a long period, the teacher of a young women's class and then teacher of the Women's Bible Class until her death.

Her happy disposition and her hearty laugh drew many friends to her. We shall meet but we shall miss her.

We extend our heartfelt sympathy to her loved ones and commend them to the care of Him whom she loved and served.

Committee
Mrs. Bert Henderson
Mrs. Oliver Henderson
Mrs. W. D. Mercer

Mrs. Rhoda McElhaney

God has called Mrs. Rhoda McElhaney, His loyal friend and ours, to her Heavenly Home. The W. M. S., the Junior Church and Junior Missionary Society, the Bible School, and the entire Sixth Church of Cleveland, Ohio, miss her helpful and faithful presence, and we would show our love in this tribute to her. Our sympathy to her daughter and family, in the loss of her presence.

The Women's Missionary Society,
Sixth U. P. Church, Cleveland, O.

Mrs. Everett Campbell

We, the members of the Women's Missionary Society of South United Presbyterian Church of Youngstown, Ohio, wish to pay tribute to the memory of Mrs. Everett A. Campbell who was called to her home on October 3, 1948.

We would express our gratitude to our Master for the faithfulness with which she served the Women's Missionary Society during the years she spent in South Church.

She was a sincere Christian, always modest and retiring. She had a wonderful personality, had a smile for everyone. She was much loved and was a means of blessing to all with whom she came in contact.

She had talents that few women have in speaking at Thank Offering meetings and to the different societies, not only in South U. P. Church, but in the surrounding districts.

She was a "Life member of the W. G. M. S." In her death we lost a loyal friend, an earnest Christian worker and an ardent lover of the church. We can truthfully say that the whole of South Church mourns, for Mrs. Campbell is dead. Her unswerving loyalty to her Lord and to her friends is a monument lasting and true to all who knew her.

While the passing of Mrs. Campbell is a loss to our Church, yet our loss is Heaven's gain, for she is now dwelling in a house not made with hands.

Sometime through the night, her gentle spirit took its flight to her heavenly home and to her Redeemer.

We deeply sympathize with her daughter, Mary Isabel Fuscoe and her son, Everett, who have sustained the loss of a loving mother. We commend them to the love and grace of Him who doeth all things well.

We suggest a copy of this tribute be sent to her son and daughter.

Janet MacIntosh
Anna Brace

FOREIGN MISSIONARIES SUPPORTED BY THE W.G.M.S.

% American Mission is used with each foreign address

PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranawala
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sheikhupura
Miss Evva P. Hartig, R.N.A.; 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Louise Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N. 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944 — Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Trimble, 1921 — Pathankot
Miss Georga Wengert, 1919 — Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver, Colo.
Miss M. Lois Boyd, 1919 — Sparta, Ill.
Miss Evelyn M. McKelvey, R.N., 1937 — 721 Forest St., Hartford, Wisconsin

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Mrs. Don Armstrong, 1947 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
Miss Lois D. Kingan, 1926 — Cairo
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
Miss Dora B. Mason, 1918 — Assiut
*Miss Beatrice McClellan, 1947 — Cairo
Miss Jeannette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, 1923 — Cairo
Miss Shirley A. Moss, 1948 — Tanta
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Fayoum
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Miss Mary E. Reed, 1948 — Assiut
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913; 1935 — Beni Suef
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss Helen J. Martin, 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss Stella Robertson, 1922 — 904 Publication Bldg., Pittsburgh 22, Pa.

THE NORTH SUDAN

Miss Mary E. Cole, 1919 — Wad Medani
Miss Una Cole, 1919 — Khartoum North
*Miss Rosaltha Kenagy, 1947 — Atbara
Miss Aleta J. Matthews, 1946 — Khartoum North
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North

ON FURLOUGH

Miss Marguerite M. McClellan, 1926 — 228 S. Water St., Olathe, Kansas

THE SOUTH SUDAN

Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir

ON FURLOUGH

Miss Ray Huffman, R.N., 1924 — 615 N.E. 6th St., Oklahoma City, Okla.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 — Sayo
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
*Miss Eileen Halewood, R.N., 1947 — Gorei
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1928 — Box 1111, Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

UNDER APPOINTMENT

Miss Mary Nell Harper, R.N., 1948 — 2718 Pine, Everett, Wash.
Miss Marguerite M. Lienard, 1948 — 18951—40th Pl., N. E., Seattle 55, Wash.
Miss Marie F. Tait, 1925; 1945 — R. D. 5, Mercer, Pa.
Miss Joan E. Yilek, 1948 — 235 East 49th St., New York 17, N.Y.

INACTIVE BECAUSE OF ILLNESS

Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Aulora R. McIntyre, 1911; 1919 — Lenox, Iowa
Miss Elizabeth McKibben, R.N., 1924 — 1428 Liverpool St., N. S. Pittsburgh, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, Calif.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — 754—22nd St., San Diego, Calif.
Miss Flora Jameson, 1903 — Penn & Trenton Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 642—37th Ave., S., St. Petersburg, Fla.

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Margaret A. Bell, 1901 — Star Route, Atlantic, Iowa
Miss Leota Cabeen, 1909 — Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — C/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, Calif

* Short Term Workers

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. F. C. Patterson — Tama, Iowa
Rev. E. W. Machamer — Warm Springs, Oregon
Mr. F. E. Plank — Simnasho, Oregon
Cherokee Mission — Rte. No. 1, Stilwell, Okla.
Miss Pearl Bear — Wheelock Academy, Millerton, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio — Wilkinsburg, Pa.
Miss Jean Dickie — Bloomfield, N. J.
Miss Ruth Findley — 520 South St., Glendale, Calif
Mrs. R. G. Russell — 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter — 6065 Chabot Road, Oakland 18, Calif.
Miss Margaret Beveridge — Monmouth, Ill.
Miss Mae Beveridge — Monmouth, Ill.
Miss Sallie E. Dickey — 740 N. Dawson, Uhrichsville, Ohio

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Mr. John Besco — Frenchburg, Ky.
Miss Alice Childs — Frenchburg, Ky.
Mrs. Wade Connoy — Frenchburg, Ky.
Mr. Clyde Gilfillan — Frenchburg, Ky.
Mrs. Anna Howard, Matron — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
Miss Grace Huntley — Frenchburg, Ky.
Miss Ruth Lindale — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss Dorothea McKissick — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Miss Jane Perry — Frenchburg, Ky.
Miss Merideth Peterson — Frenchburg, Ky.
Miss Lois Sacher — Frenchburg, Ky.
Miss Sarah Spiro — Frenchburg, Ky.
Miss Mae Sprowl — Frenchburg, Ky.
Mr. M. Whitaker, Physical Ed. — Frenchburg, Ky.
Mr. Martin Hovermale, Shop — Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook — Frenchburg, Ky.

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Supt. and Mrs. William A. Heagen — Ezel, Ky.
Miss Sarah M. Conrad, Principal — Ezel, Ky.
Miss Lois Anderson — Ezel, Ky.
Miss Lucille Artman — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Mr. Revis Carr — Ezel, Ky.
Miss Lona Bess Dahle — Ezel, Ky.
Miss Zillah Hawthorne, Secretary — Ezel, Ky.
Miss Beulah Hogan — Ezel, Ky.
Miss Larue Millen — Ezel, Ky.
Miss Gladys Millen — Ezel, Ky.
Mr. and Mrs. Thomas Moore — Ezel, Ky.
Miss Gene Purdy — Ezel, Ky.
Mrs. Rebecca Rodkey — Ezel, Ky.
Miss Ruth Streblow — Ezel, Ky.
Miss Frances Widstrand — Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room — Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.) — Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook — Ezel, Ky.

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Mrs. Polly Walker, R.N. — Frenchburg, Ky.
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Miss Georgia Lee Jackson — Annemanie, Ala.
Mrs. Willie Knight — Annemanie, Ala.

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Mr. A. C. Peoples, Supt. — Camden, Ala.
Mr. H. W. McKeldin, Assistant — Camden, Ala.
Mrs. M. B. Alford — Camden, Ala.
Mrs. B. D. Bridges — Camden, Ala.
Mrs. J. L. Brooks — Camden, Ala.
Mr. H. H. Carson — Camden, Ala.
Mr. J. H. Clay — Camden, Ala.
Mrs. M. Edwards — Camden, Ala.
Mrs. C. B. Ephraim — Camden, Ala.
Mr. E. W. Lindsey — Camden, Ala.
Mr. J. L. McGadney — Camden, Ala.
Mrs. J. C. McKeldin — Camden, Ala.
Mrs. P. H. Parker — Camden, Ala.
Mrs. E. M. Parrish — Camden, Ala.
Mrs. G. H. Peoples — Camden, Ala.
Mrs. S. W. Rivers — Camden, Ala.
Mrs. Prince Simmons — Camden, Ala.
Mrs. M. L. Smith — Camden, Ala.
Miss N. F. Smith — Camden, Ala.
Mrs. Mattie L. Street — Camden, Ala.
Miss M. L. Thomas — Camden, Ala.
Miss A. B. Whitaker — Camden, Ala.

CHASE CITY, VIRGINIA

Miss Grayce L. Salley — Chase City, Va.

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JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. — Henderson, N. C.
Miss Gertrude Allen, R.N. — Henderson, N. C.
(Four other graduate nurses)
(Twelve other workers)

HENDERSON INSTITUTE

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KNOXVILLE, TENN.

Miss Bertha Chambers — Knoxville, Tenn.
Mrs. Patsy Kenneth — Knoxville, Tenn.
Mrs. Smith — Knoxville, Tenn.
Miss Mabel Weir — Knoxville, Tenn.

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Mr. B. T. Ridgeway — Miller's Ferry, Ala.
Mr. Herman Bridges — Miller's Ferry, Ala.
Miss Virginia Dillard — Miller's Ferry, Ala.
Miss Pearley M. Easley — Miller's Ferry, Ala.
Miss Bernice Mallard — Miller's Ferry, Ala.
Miss Nellye Oggs — Miller's Ferry, Ala.
Miss Felicia Parker — Miller's Ferry, Ala.
Mr. C. T. Patterson — Miller's Ferry, Ala.
Mrs. Roma Patterson — Miller's Ferry, Ala.
Mr. Wm. Talmage Peters — Miller's Ferry, Ala.
Mrs. L. B. Ridgeway — Miller's Ferry, Ala.
Miss Pauline Shields — Miller's Ferry, Ala.
Miss Viola Thompson — Miller's Ferry, Ala.
Mrs. Bessie Washington — Miller's Ferry, Ala.
Mrs. N. D. Williams — Miller's Ferry, Ala.

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Mrs. L. C. Hope — Prairie, Ala.
Mrs. Bertha Kimbrough — Prairie, Ala.
Miss Dorothy Lowery — Prairie, Ala.
Mrs. D. C. McCall — Prairie, Ala.
Mrs. Wm. T. Peters — Prairie, Ala.
Rev. C. C. Brown, pastor at Prairie and Annemanie

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren — 188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White — 825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend, and Miller's Ferry Churches)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Dr. and Mrs. E. M. Bailey — Minia
Dr. and Mrs. E. E. Elder — Cairo
Rev. and Mrs. K. Glen Fleming — Alexandria
Rev. Dalton Galloway — Tanta
Dr. and Mrs. H. S. Hutchison — Tanta
Dr. and Mrs. Paul W. Jamison — Tanta
Rev. and Mrs. W. B. Jamison — Tanta
Dr. and Mrs. F. C. McClanahan — Assiut
Dr. and Mrs. Neal D. McClanahan — Assiut
Rev. and Mrs. Paul H. McClanahan — Assiut
Mr. Everett W. McCreery — Assiut
Mr. and Mrs. M. C. McFeeters — Assiut
Rev. H. A. McGeoch — Alexandria
Rev. and Mrs. W. A. McGill — Cairo
Dr. and Mrs. R. T. McLaughlin — Fayoum
Mr. and Mrs. W. W. Nolin — Alexandria
Dr. and Mrs. Gordon Parkinson — Assiut
Rev. and Mrs. James W. Pollock — Tanta
Dr. and Mrs. C. P. Russell — Alexandria
Dr. and Mrs. Walter J. Skellie — Assiut
Rev. A. R. Stevenson — Alexandria
Dr. and Mrs. F. Scott Thompson — Cairo
Rev. John A. Thompson, Ph.D. — Cairo
Rev. and Mrs. C. Bradley Watkins — Luxor

ON FURLOUGH

Mrs. Dalton Galloway, 404 E. 1st St., Indianola, Iowa
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Sterling, Kansas, June 1949

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An old Chinese story concerns an emperor and his search for the wisest of all men to become his prime minister. All the men of wisdom in his realm were called together, tested, accepted or rejected. Finally, the field was narrowed to four men, and among them the emperor could not choose. They were alike in talent, virtue, and ability.

So he devised a test. He invited the four candidates to dinner, seated them around a small table, each across from one of the others, and set rare and tempting delicacies in front of them. He then put before each of them a pair of chopsticks four feet long. The competing candidates tried in vain to maneuver the unwieldy utensils and taste the delicious food. But the sticks were too long for the reach of any of them. They were able to pick up the food, but they could not swing the chopsticks around to reach their mouths.

At last one of the men proposed a solution. "Let's get organized," he said, "This is ours if we each feed the man across from us."

The candidate who knew the secret of organization and cooperation became the emperor's prime minister.

—From *Let's Act Now* by Richard Terrill Baker

HAPPY NEW YEAR